





THE
YOVNG
DIVINES APOLO-

GLE for his continuance
in the Vniuersitie,
with

Certaine Medita-
tions, written by NATHA-
NIEL POVNCOLL, late
Student of Christ-church
in Oxford.

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And are to be sold in Pauls Churchyard:
By MATTHEW LOVINS at the
signe of the Bishops head.

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Ob
hau
ne
life
par
ies
his



TO THE
REVEREND FA-
ther in God, JOHN, L.
Bisshop of London.

★ ★

Right woorthie, and
reuerend Father in
God.

Blame not your ancient
Obseruer, if nowe, after he
hath recouered in a man-
ner, at Cambridge, that
life, which he lost at his de-
parture from Oxford, he ri-
ses aniew, as it wear out of
his ashes, to do his humble

¶ 2 scr.

seruice to your Lordship :
and, indeede, to whome
can any fruit that comes
from him, bee with more
right ptesented thē to him,
in whose garden, and vnder
whose shadow it grieu? In
to whose hand should this
small booke, though wan-
ting his owne Epistle, be
deliuered, but vnto that, to
which it hath before giuen
so many Epistles ? whear
can it looke for protection
with more hope thē whear
it hath formerly, with all
fauour, founde it.

If your Lordship thear-
fore will be pleased to be
the defender of this Apo-
logie, and to breath, as I
may

may truely say, the breath
of life againe into his se-
quent Meditations, that so
beeing animated aniew
with those vnspeakable
sighs, and alike fervent
zeale of spirit, wherewith
they wear first, as in fierie
chariots, carried vp into
heau'n; I doubt not but
they will seeme, beeing so
quickned, to any that shall
reade them (especially if, as
Job wished in a case not
much vnlke, his foule wear
in his soules stead) no cold,
or dull, or dead lettets: and
in so doing, you shall not
onely followe him into his
graue, but call him out of
it with this so speciall a be-

The Epistle Dedicatory.

nefit, binding with the
dead in one knot of thank-
fulnesse all his Friends that
yet liue, and cannot but
joy to see your Lordships
fauour out-liue the person,
on whom it is bestowed: of
whome my selfe, being the
least, shal ever thinke I am
most bound to be.

Your L. to command in

all good seruice,

G. FLETCHER.

To the Reader.

THe Author of this small discourse, or rather (grue mee leane so to call him) the Swan that, before his death, sung this divine song, is now thear, wher he neither needs the praise, nor feares the envy of any: whose life, as it deserved all, so it was covetous of no mans commendation; himselfe beeing as farre from pride, as his desert was neere it. Yet because it was his griefe, that hee should die before hee was fit to doe God the service hee desired; and his freinds desire, that beeing so fit as hee was for his seruice, hee might (if it had been possible) never hane di-
ed

To the Reader.

ed as all: shearfore his booke
was bould so thrust it selfe
into that world, which the
Auctor of it had lately left,
therby to satisfie both his Ma-
kers desire, in doing the chureh
of God some service; and his
friends grace in not suffering
him altogether to lie dead.

And truly what better ser-
vice can it doe, then to per-
suade with reason, since Au-
thoritie forces not, our young
Neophytes to abide awhile in
the schooles of the Prophets,
at Bethel, before they pre-
sume to enter the Temple at
Hierusalem, and if reason
can doe little with them, be-
cause happily they want it, yet
let his Example (an argu-
ment

To the Reader.

men that preturles much
with the common People, of
whome such Prophets are
the tayle) make them at least
see, and confesse, though they
know not how to amend their
faults. Ten yeares had hee lised
in the Vniuersitate, eight lan-
guages had hee learned, and
taught his tongue so manly se-
verall waies by which to ex-
press a good heart; watching
often, daily exercising, al-
ways studiyng, in a word, ma-
king an ende of himselfe in
an ouer-feruens desire to bene-
fit others; and yet, after hee
had, as it were out of him-
selfe, sweat out all this oyle
for his lampes, after hee had
with the sunne ran so many
he-

To the Reader.

heauenly races, and, when the
Sunne was laied abed by his
labours, after hee had burnt
out so many candles to gine
his minde light (having al-
ways S Pauls querie in his
minde, *rie n̄d̄ r̄v̄la ixards;*)
hee never durst adventure so
dare that, after all these stu-
dies done, and ended, which
our young Novices, doeing
nothing, conmpt nothing to
dare: but still thought him-
selfe as unfit, as hee knew
all men weare unworthy of so
high an honour, as to be the
Angells of God.

I could wish that he had left
behinde him, if not all his lear-
ning, yet some of his modesty to
be denided among these empty
soun-

To the Reader.

sounding vessels, that want
bord: but since in him so great
examples of piety, knowledge,
industrie, and unaffected mo-
destie are all fallen so deeply a
sleep, as I am afraid we shall
hardly find in any of his age the
like, (which I speake not to deny
just prause to the living, but
who wil not affoord a few flow-
ers to stroake the cophine of the
dead?) there was no way to ar-
waken them, and in them him,
but by layeing them vp, not
with him in his grane, but in
these immortal monuments of
the presse, the living Tombes
proper to dead learning, wher-
in these flowers may liue,
though their Roote be with-
red, and though the trunke be
dead,

To the Reader.

dead, the branches flowerisla.

Let rich men therefore, in
the gilded sepulchres, and
proud monuments of their
death, beg for the memorie of
their times: the righteous
shall be had in euerlasting
remembrance, without any
such proud beggary: nor shall
be ever be beholding to a dead
stone for the master: and good
reason. Righteousnes being a
shadow of that diuine substance,
which hath in it no shadowe of
change, much lesse of corrup-
tion: only I could wyl that their
times were as long as their me-
mories; that so this crooked
age might have as great store,
as it hath need of them.

G. F.

AN APOLOGIE FOR YOVNG
Students in Divinitie why
they stay in the Vniversitie
to learne, before they presume
to teach abroad. Written,
and sent by NATHANIEL
POVNA LL, for his
owne defence, to his
Parents.

Most gracious, and
deare Parents, I
could never yet
perswade my selfe to be of
Galbas mind, who thought
it needlesse that any man
should be tied to giue an
accoumpt of his idle time;
much lesse of *Pericles*, that Plutarch
hauing ill stewarded the
A. Com-

Common-wealths Treasurie, did not thinke so much how to make his accompt, as how to make no accompt at all: but since the season doth in a manner now require, that I send you some fruits of your so long, and so well manured, and so carefully planted, & yet so long barren vine, (as whose fruits you haue with patience for many more yeares expected, then that Husbandman did the fruits of his barren figtree) though as yet it beeing the first spring, it can send forth but small grapes, yet such as they are, since they be not wild grapes, I hold it ho-

honest so farre to serue the
time (though no time ser-
uer) as of mine owne ac-
cord (vnlike those bad hus-
bandmen in the Gospel) to
offer them vnto you. And
because I know that as it is
your greatest desire, so it
would be your greatest de-
light, if now after you haue
misi me from you (not as
Mary and *Joseph* did Christ
for three dayes) but for ma-
ny yeares, you should at last
find me (as they did *Christ*)
in the Temple praying, and
going about the busines of
my heauenly Father; there-
fore I had once, I confesse,
in my resolution pledged
my self (as *Iudah* made him-
ho-

An Apologie for young
selfe suretie never to return
or see his Fathers face a-
gaine, vnlesse he brought
Gen.43.9. *Beniamin* with him) not to
come againe vnto you, ex-
cept as S. *Paul* assured his
comming, in the abundāce
of the blessings of the Go-
spel: that my thanks might
not onely be, like those an-
gels ascending on *Jacobs*
ladder, in continuall pray-
ers for you, but also as An-
gels descending by the gra-
ces of Gods word vnto
you. For good reason it
seemed to me (to invert S.
Pauls argument) reaping
your temporall things, to
make you partakers of
those spirituall things, that
I haue

I haue here learned at your charges in Christ's schoole. In this conceit somewhat I conceiued, but in a word (to expresse my issue in the Prophets phrase) when the ^{16.17.3.} children came to the birth, there was not strength e- nough to bring the forth: howsoeuer, I thought it wisedome to deferre that expectation of me, which I was not yet able to satisfie by this short Apologie of my long seeming silence. For since you haue beene vnto me farre vnlike *Jobs* vnnaturall Ostrich, which, depriued of vnderstanding leaueth her egges in the dust, and forgetteth them:

A 3 or

An Apologie for young
or his wilde hindes, and
goats, that bow themselues
and bruise their young, and
cast forth their sorows, and
so leaue them, but rather as
pious *Anna*, hauing placed
her Samuel in the Temple,
did not so leaue him, but
yearely brought him vp a
coat, and other necessaries,
out of your continuall care
ministring to mee yearely
maintenance, haue still wa-
tered what you haue plan-
ted, farre be it from me in
vnthankefullnesse to resem-
ble Iobs young hinds, that
growing vp, and waxing
fat, goe forth, and never re-
turne vnto their dammes:
but rather as the young

Storkes

Storkes (emblems of natural pietie) are said to bring corporall foode vnto the old: so shall it be my care and endeauour hereafter to bring you whatsoeuer spirituall food I can prouide, and cause all my fruits, such as they are, to bow downe towards the root that bears both them, and me. In the meane time, my Apologie in a word is the same that is expressed in the Gospel in the behalfe of the fig-tree: That my time of fruit is not yet (by Gods grace) past, but onely that it is not yet come; neither shall it (I trust) prejudice my cause, that in the like case the fig-

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tree was neuertheles accur-
sed, since (as *Calvin*, the best
Interpreter I finde, cleares
the place) Christ did it
not in splene, to reuenge
himselfe on the hamelesse
tree, but onely tooke occa-
sion to worke a miracle for
the propagation of Gods
glorie, diuerting, and satis-
fying his hunger with the
bread he speakes of, Ioh.
4.34. making that his meat
to do the wil of his Father.

But (that I may solue
the meane obiection) since
there are so many *præcoces*
fructus, rathe, and forward
fruit, ripened, and readie in
lesse then halfe my time,
what forie seed and soile is
mine,

mine, that my time of fruit
is not yet come: I graunt,
both may be true in mee,
but for the other, I rather
pitie, then envie them; so
farre is it, that their lasse
should be the measure of
my foote, or I be induced
to be the *Echo* to such voy-
ces, or speake after them,
because they speak, that in-
deede like the Spartans Platarch. in Ages.
nightingales, are meere
found, and nothing els. But
as Iacob said of those bre-
thren in euill, Into their
courses, & counsells let not
my soule come, my glory be
not thou ioyned with their
assemblies: for so to shunne
shame, and seeke glorie,
what

what were it else, but (as the Spaniard speaketh) to escape the thunderbolt, and fall into the lightnings flash? For alas, what a fond conceit is that of theirs (it beeing the guise of fooles (as the Italian hath it) to thinke themselues wise) so easily to perswade themselues like those foolish Laodiceans, that they are quickly learned, able and sufficient enough, as if *Nox nocti indicaret scientiam*, and the blind could lead the blind, or could with that little learning they haue gotten (as Christ with a few loaves and fishes did by miracle) feede whole multi-

multitudes, and haue remainder enough for other times; expecting that God should miraculously (as to the widow) multiply their little oyle, for the discharging of so great a dutie, and filling of so many empty vessells: yea, although they haue too little oyle for themselves, yet (which the wise virgins would never doe) they must needs be storing others, as if (Leviathan-like) they could swallow vp whole riuers at once, and thinke to drinke vp Iordan too: So that their learning is put into a bottomlesse bagge, that cannot hold it, and their little

Matt. 25. 9.
Tob 40. 18.

little wit, but as a secret in
 Perf. Sat. 1. a fooles mouth, and *Quae se-
 mel innata est, rupta iecore ex-
 serit caprificus*; if once in,
 like young Eliphaz they
 will burst, if they vent not.
 And when all is done, what
 is it that thus splents those
 tombes, but *Steriles mala
 robora fucus*, which though
 it make much shift to come
 forth, is but a barren wilde
 figg-tree, that neuer brings
 forth fruit to maturitie: so
 that their ouer-hastines is
 no other then as a hatchet
 that cutts off their better
 growth. For howe many
 that happily (as Antigo-
 nus said of Pyrrhus) might
 prooue some bodic, if they
 would

Bion apud
Laert.

Plut.

would staie their time, by this meanes spoile their growth, and euer staie at the same stature, that they first attained vnto. And therfore no more then he, when he would accomplish that by strength of armes, which in his youth, and in the flower of his age with facilitie he performed (as he found by lamentable experience beeing made a pray to beasts, whilst being ould he sought to rend a splinted oake) should they arrogate vnto themselves a task of elder years, thinking that (like the palme tree, and camomill) they shall grow the better for

for beeing burdened and
preffed downe. As for the
fruit of this their arrogan-
cie and ostentation,where-
of they are (or should be,
had they so much grace)
ashamed, it is but as the I-
talian hath it, where pride
rides, shame lackies, or ra-
ther as the Prophet, while
they sow the winde, they
reape the whirlwind. For
while they ~~sow~~ *verba dare*,
(the periphrasis of an im-
posture) giue nothing but
words (which are nougat
but winde) what reape
they but the whirlwinde,
euен the curse of the Pro-
phet, and are so farre
from edifying, that their
hastie

hastie fruit prooues but
windfalls, and their greene
wood rather smothers a-
way in smoak, then burns,
and casts out heat, as an *ar-
dens Incarna* should, and
their issue, as the vntimely
fruit of a woman, becomes
abortive, and so indangers
the wombe that bare it.
For as great a danger as
befalls the commonwealth
when children are the prin- Ecc.10.36.
ces, and gouernours there-
of, the like betides the
Church when these which
are indeed but children, &
babes in Christ, will take 1. Cor.3.2.
vpon them to be the Fa-
thers thereof. A woe I say,
when euery Empiricke wil
take

take vpon him to heale the soares of Sion, to the danger of as many soules, as those vnskilfull Practitioners doe hazard the lives of diuers bodies. S. Gregorius in his book *de cura pastorali* saith, that it is as dangerous for such Nouices to vndergoe the burden of a pastorall charge, as to lay the roofe of the house vpon the walls while they are greene; a readie means to ruine, not to build. And indeed for any burthen they sustaine in the Church (for rather like the Pharisees, they bind heauie burthens on other mens consciences, but put not so much

much as a finger thereto themselves) I cannot better compare them, then to those little statues, or angellets that we often see affixed to the pillars of our Churches, stooping the head, & bending the back, as if they did support the whole fabricque, whereas they sustaine nothing at all, but are rather themselves supported. Good cause therefore had Saint Paul to put in that caution to Timothie, that such a one ^{1. Tim 3.6.} as he made choise of for the Ministerie of the word, should in no hand be a young scholler, least he being puffed vp, fall into the condem-

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condemnation of the De-
uill. For indeed to suffer
such to take a charge vpon
them, what else were it,
but as if the trees of the
forrest should rest them-
selues vnder the shadow of
the bryer; the issue where-
of was but this, the fire
came out of the brier, and
deuoured the Cedars of
Lebanon. Such fruit as this

Mat. 7.17. well argues, what is the
tree: and for my part I
wonder not if such fruits
as these like wilde grapes,
and crabbes come vp in a-
boundance. For it is as ea-
sic (God wor) as lightly to
runne away, like an horse,
with an emptie cart: (as

one

one well compares it,
whom for his worth I de- ^{King on}
seruedly rank with my best ^{Jonas.}
Authors) no matter to
stand, speake, and exercise
after their manner, and
with such dexterity to out-
runne their fellowes (as
hasty Ahimaaz did Cushai, ^{2. Sam. 18.}
though he had none, or but ^{23.}
sortie newes to carry) since
they can be content to run
the playner, though the
worser way. And so little
cause is there to envy such,
that in compare of these
untimely fruites, the barren
wombe that bears no chil- ^{11. 2. 54. 1.}
dren may reioyce, and
they that travell not, break
forth and cri: yea, the de-
solatc

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solates (in good time) may
have many more children,
thē they that ar so wedded.
And happily these haire-
braind vpstarts, whilst they
glory in their own shame,
may be truely answered, as
that Italian answered that
busie bodie, cracking how
carely he had been vp, and
how much idle busines he
had dispatched, while the
other lay in bed, that one
dreame of his was better
worth then all the others
busines: and in the ende, as
it fell out in Zeuxis & Par-
rhæsius their emulation,
which had the masterie in
his art; though the one per-
chance with his painted
grapes

grapes (whereof there was the colour, but not the sap, or nourishment) might ouerreach some silly birds, (fond auditors:) the other with his figured artificiall vaile, (the true embleme of judicious silence) wil ouerreach and goe beyond many such superficiall artizans as these: Only herein stands the difference, that whereas Zeuxis triumphing vp on the fond birds arbitrement, imagined there was a picture vnder the others curious vaile, where there was none; and therefore bid him drawe his curten: on the contrarie, our insulting Novices thinke there is

is nothing at all couered
vnder the vaile of iudicious
silence : whereas indeede,
as in the auncient *Sylieni* (cu-
rious statuē so cunoingly
contriued, that while they
were closed, they seemed
rough hewne and defor-
med, but vnioyned appea-
red most curious) there
is much beautie within,
though at firsē little shewe
without. So that in the end
all will with the Orator,
prefer the discrete silence
of the one, before the o-
thers fond babling. And if
Nature do nought in vaine
(as the Philosophers hold)
it is not for nought that our
curious Anatomists ob-
serue

Cat.Rh.

Cicer.

Aristot.
a Phys.

serue that she hath given
the tongue (the least, but
most dangerous member
of all other) most bonds
and ligaments , euен nine
flowing from the heart, like
so many raynes to restraine
and governe it , that it set
not on fire the bodies
frame. Neither makes it a-
ny thing for these bablers
(for so may I as iustly terme
them, as Saint Paul was ^{Ad. 17.18.}
vniustly) that the Apostles
were inspired, since long a-
goe it hath beene ordered,
that miracles, and extraor-
dinary callings ceased with
the Primitiue Church :
whereunto it was requisite
as water for a new planted
garden,

garden; but now, that it is
come to further growth,
vnecessary: or if they will
needes looke for miracles,
such as these are as vnlikely
to be the subiects therof, as
dirt is to open the eyes of
the blind (though Christ
once powerfully vsed it to
that ende,) ameanes rather
to destroy, then restore the
sight. And though it be a
question among schoole-
men, whether in the creati-
on God first brought forth
the flower, or the fruit, the
seed, or the plant, the hen,
or the egge (which is defi-
ned, that he brought forth
all in their full perfection)
yet now it is no question at
all,

Joh.9.6.

Aquin.

all, but God proceedeth orderly to bring all things to maturitie, and perfecti-
on by degrees, and so must
man, if he will imitate his
heauenly Father, or haue
his blessing. To be short, I
haue said enough to proue
that this their custome
should be no prescription
vnto me, and therefore gi-
ving care to that Prince of ^{Ecc. 4.17}
preachers, who hath set
downe the summarie of
this my motiue, That we
should take heed vnto our
feet, entring into the house
of the Lord, and be more
ready to heare, then to of-
fer the sacrifice of foolest
I haue these Battologists.

18 An Apologie for young
citizen, *Hic situs est Vatis;*
here lies one that only ser-
ued to make one, *qui nulla re-
alia nisi otio notus consenuit,*
only by keeping tale of the
many yeares of his age, &
standing, grew old, & died.
For such a life, if it be any
thing, at the best it is but
as Pyndarus prizes it; a
shadow, a dreame: such a
bodie, but the soules se-
pulchre; and such a soule
fit for nothing but to em-
balme a carcase, and keepe
it from putrefaction. But
though such be the quiet,
contented, and pleasing
life we lead here in the V-
niuersitie (which from the
pleasant situation thereof
hath

hath long since wonne the
surname of *Bellofium*) such
indeed (that I may borrow
the Italians proverbe of
Venice) that he who hath
not seene it, and liued in it,
cannot prize it (marrie he
that liues there, it costs
him deare) though such, I
say, be the content I find
here, that had I liued ne-
uer so many yeares, yet
(according to the epitaph
of that noble Romane, Aul.Gell.
who dying old, professed
he had beene long indeed,
but liued onely seauen
yeares, which free from the
service of the Court, he
had past quietly at his
countrie farme,) I might

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to that due account of e-
very idle word they must
justly make him, who hath
made himselfe accountable
for every haire. Now as
I had sufficient reason, why
these cords of vanitie
should not draw me the
faster on, so it stands me as
much upon on the other
side, to demonstrate for
your satisfaction, that it is
a cause of great impor-
tance, and no bad, base, or
by end that drawes me
backe. God himselfe can
witnesse with my con-
science, that it is no excuse
for negligence, or preten-
ce for idleness, as if, with Sa-
lomons sluggard, I did on-
ly

ly desire a little more
sleepe; and a little more
folding of the hands; or
that like that drowsie shep-
heard (so famouſed a-
mongſt the Poets for an af-
ternoones nap of 57. years
long) did intend to sleepe
out my life here in the Uni-
verſitie, as in a caue; or ſet
up my reſt (as Tullie did his
felicitie after his turmoiles)
in uacatione rerum omnium:
and like Iſsachar, ſeeing the
ſett good, and the land
pleasant, to ſit me downe
betweene my burthens: ſo
that, as one buried aliuie,
there should want nothing
but ſweete epitaph puffing
by the house of a ſluggiſh
citi-

Cicerone
Orat.

17 An Apologie for young
citizen, *Hic situs est Vatis;*
here lies one that only ser-
ued to make one, *qui nulla re-
alia nisi otio motus consumuit,*
only by keeping tale of the
many yeares of his age, &
standing, grew old, & died.
For such a life, if it be any
thing, at the best it is but
as Pyndarus prizes it; a
shadow, a dreame: such a
bodie, but the soules se-
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but liued onely seauen
yeares, which free from the
service of the Court, he
had past quietly at his
countrie farme,) I might

Confess.

24.

well number the daies of my life onely from the time I beganne my studie here, and iustly blesse the meanes thereof, as farre as ever *Augustine* did his freinds liberalitie straying themselves to main-taine him at the Vniversi-
tie of Carthage: yet farre be it from me to make that quiet, and content, which God hath giuen but as meanes for the furthering of better ends, my vtmost end: or, as (if I were in my proper place, where each bodie is *quiescent*) to set vp my rest, and make me a Tabernacle here. No: man (I know) was expul-
sed

fed paradise to labour, and not to make himselfe another paradise elsewhere for ease, and pleasure: And as farre doe I withdraw from our Vniuersitie all such priests as sacrifice here to *Vacuna*, ^{Alex. ab} the goddess of idlenes, as ^{Alex.} her Temple was remooued out of the gates of Rome. For mine owne part, as fearefull, and as breefe as the trumpe of iudgement alwaies sounded in Saint *Hieromes* ^{Epist.} *teares*, is Saint Pauls woe euer before mine eyes, if I preach not ^{1. Cor. 9. 16} the Gospel: and when I leaue my diligence in my calling, or loue my ease, or pleasure more then that;

B 4 nay

PL. 37. nay, if I preferre not Sion
in all my mirth, then God
do so to me, and more, and
leau me likewise, as in-
deed vnlesse he leau me, I
cannot leau his service.
For (according to that rea-
son, which that glorious
Martyr gave the Tyrant,
why he could not choose,
but alwaies remember the
name of Iesus) it is written
in my heart, it cannot out.
And therefore I will gladly
make the Prophets contes-
tation my owne, Let my
right hand forget that little
skill it hath, when I forget
Gods service; yea, let my
tongue cleave to the roofe
of my mouth, and forget to
speake

speake, when it forgets to speake of thy word and testimonies. But though this ease and quiet hath not had power to captiuate me, yet peradventure I stand off, as ashamed of the Gospel of Christ Iesus, repenting me of my choise, as if, like *Demas*, I could be content to forsake the Ministerie, and follow the world. No; I shall euer magnifie my calling, as my crowne, & my reioycing, and thinke my selfe much more bound to give thankes to almighty God in this behalfe, then *Plato*, because he was made a Grecian, rather then a Barbarian: And so farre e-

uer

Cicer.
Tus. qu.

Luk. 10.43.

Deut. 5.29.

uer was I from *Hercules* crosse-way, to demur and debate the matter, that as if this one thing were necessarie I euer minded, and intended it alone; and howsoeuer in other things I wish to put off childishnes, and grow in wisedome as in yeares: yet shall I never be ashamed in this behalfe, stil to thinke, as when I was a child: but rather it shall be my daily prayer (as it was Gods for the Israclites when their heart was right) that the same heart be euer in me, and for euer so affected to my calling. But happily as the loweli-
nesse thereof hath allured me,

me, so the difficultie ther-
of now deterreth me, and
the greatnes of the charge,
beeing as one tearmes it,
Onus Angelicis humeris for- Chrysost.
midandum, such a burden
that the angels themselves
would tremble to vndergo
it, doth so discourage mee,
that with Gedeons faint ^{1. Judg 7.}
souldiers, for feare I desite
to be dismissed from this
warfare, and beeing called
to so great a charge, like
feareful Saul seeke to lurke, ^{1. Sam.}
and avoide so troublesoate
a function. Indeede if I
thought it enough to pre-
tend authorities, as that
Braggadochian said, *hee*
would be with them ^{Ter. Eun.}
paulo
post

36. An Apologie for young
post principia, after the fraie
was well begunne, and the
worst past: and good reason
why, for fecerunt *Herules &*
Pyrrhus; I haue presidents
inough before me to coun-
tenance my weakenes, and
fearefulness. For Moses
thrice refused, and excused
himselfe, euen till God was

Ezec.3.14. angric: Ezechiel, for all
God so laboured to streng-
then and confirme him; yet
went vnwillingly, yea in
bitternesse, and indignati-
on of his spirit; and Ionas
directly turned his backe,
& fled an other way. How
many of the Fathers, whilst
they tooke counsel with
flesh and blood, withdrew
their

Ios.1.

Ezod.3.

their hāds from the Lords plough. This made ~~Am-~~
**Paul. in vi-
 ta Amb.**
 broſe hide himſelfe, and three times fliſe from Mil-
 laine, and when he was mi-
 raculously brought backe
 (after he had trauelled all
 night, finding himſelfe in
 the morning but at an o-
 ther gate of the ſame citie)
 though one of ſingular in-
 tegritie, he ſought to de-
 fame himſelfe, to trie if by
 any means he might avoid
 this paſtorall charge. This
 drove *Gregorius Nazianzenus* **In eius vi-
 ta à Scipio
 scripta.**
 to fliſe againe and againe to
 the ſtudie of Philoſophie:
 And this caused S. Augu- **Poffide.**
 ſtine to absent himſelfe
 from Churches where pa-
 ſtors

storrs were wanting, and euen to weepe, when (taken vnawares) he was to be ordeled, and to deprecate the Episcopall function (put vpon him by Valerian) in these tearmes; *Quod vis? ut peream?* as if it stood him as much vpon, as his life, and soules saluation came vnto. But of all, Chrysostome is most plaine in this point, *Ex Ecclesiæ ministris non arbitror multis saluari*, translating vpon Ministers that hard saying of our Saviour, with what difficultie rich men shall be saued, because of the greatnessse of their charge, and their negligencie therin. But though

this
man
Lore
been
out
yard
ber
sed
&c.
the
the
shou
yet
who
it is
whi
resp
and
virg
thei
thei

Aug. Epist.
24. ad Val.

Homil. 3. in
acta Apost.

21011

this

this difficultie haue made
many so backward, that the
Lord of the haruest hath
been forced euен to thrust
out labourers into his vine-
yard; yet, while I remem-
ber *nihiil esse difficilius &c.* Matt. 20. 3. 8.
sed apud Deum nihil beatissimum, Aug. Epist.
24. 8. in init.
&c. the one so ballanceth
the other, that I professe,
the difficultie thereof,
though I duly waigh it,
yet waighing withal, from
whome and to what ende
it is, it daunts me not a
whit, but I rather in that
respect embrace the pains
and toile thereof, as those
virgins in Eusebius did
their martyrdome, running
therunto, *sanguinem ad nup-
tias,*

40 An Apologie for young
gias, as if they were to
meete their bridgroomes;
and digesting the greatnes
of the charge (if I may
compare small things with
great) as that great Alex-
ander plunged in a daun-
gerous exploit, boasted,
that he had now encoun-
tered a perill parallel to the
greatnes of his minde: so
doe I rejoyce, that in this
depth I haue met with that
at once, that is alone able
to employ and exatiate the
infinite desire and ardour
of my minde, (which God
alone, that is infinite, can
doe, and the studie of his
will) and wil aske, and cha-
lenge to it selfe all my
strength,

Quint.
Cart.

strength, soule, and minde Matt. 22.37
with the powers, and fa-
culties thereof, which as I
owe of dutie, so doe I de-
stinate to Gods seruice: be-
ing thereunto lessoned by
S. Augustin; *Ingenium, pru- Aug. epiph.
dentia, eloquentia sunt dona
Des: Cui melius seruiant,
quam ei à quo donantur, ut
ita custodiuntur, augeantur,
perficiantur?* For no more
then the raine could extin-
guish the fire of the sacri-
fice, nor the winde breake
the piller of smoake ascen-
ding, no more can any dif-
ficultie breake off what is
destinated to Gods service;
neither indeede (a little so-
vane and amplifie S. Pauls Ad. 18.24.
phrase)

AA.30.14. phrase) is my life deare vnto me, or my paines preciu-
ous, so I may attaine that
ende, and finish my course
with ioy: Not that I con-
temne, or set light by the
greatnes of the charge, but
rather worke it out, as a
case concerning my saluati-
on with feare, and trem-
bling: Onely I professe that
(as I shall haue occasion to
say more at large) it pro-
duceth this effect with me,
to make me, not more cow-
ardly, but more caute-
lous, nor so much to pre-
pare for flight, as to pro-
vide, and to arme my selfe
the better, how to beare
the brunt of the battell, and
the

the heat of the day.

But howsoeuer the perfection of this high calling hath rather attracted, then any way daunted me; yet it may be the consciousness of mine owne infinite disproportioned imperfections make me (like him in the Gospel, that with a verie small force was to encounter with a far greater puissance) thus in the plain field to give ouer: especially since according to our Philosophicall axiome, there is no dealing or proportion at all, betwenee that which is infinite and ⁱⁿ boundlesse (such as is the ⁱⁿ studie of Diuinitie) and, what

Prolog in
lib. Rct.

44 *An Apologie for young
what is finite, and streigh-
tened within narrowe
bounds (as is my small abi-
litie) I have learned of S.
Augustine (whome (as he
was wont to stile Tertulli-
an) I willingly call my ma-
ster) that he, who cannot
hold the first place of wise-
dome, should yet hold the
second place of Modestie.
And therefore I rather in-
genuously acknowledge my
imperfections, then seeke
to colour or couer them
with Adams art, especially
in compare of that tran-
scendent reference, which
man can no more compre-
hend, then (like God) he
can measure the heauens
with*

with his spanne; and what
the most absolute men are
inferiour vnto, much more
am I, that am inferior to so
many. But to grieue and
repine at mine inabilitie,
because there are many
better enabled, were but an
argument of an euill eye.
Nay rather, as farre as Mo-
ses was from grudging that
others prophesied besides
himselfe, who wished that
all the people of the Lord
might likewise prophesie; Num. 11. 29
so farre am I from murmu-
ring at the Lords gifts, and
graces elsewhere, that I
heartily wish not onely
those many, but euen all
the Prophets & Ministers
of

46 An Apologie for young
of the Lord were before
me, for the better building
vp of the bodie of Christ
and I shall euer rejoyce
with that worthie Lacede-
monian in behalfe of his
Common-wealth (after he
had stood in election, but
mift to be in the number
of the 30. Senators) that
the Church hath so many
hundreds better then my
felfe, in whose rank & num-
ber I am not worthy to
stand. And I shall euer
thank amighty God, that I
haue in some measure re-
ceiued of his fernes, (I am
in hope yet to receive) nei-
ther can I denie but that
I haue had a childs porri-
on,

before
ilding
Christ
: ioyce
ccede-
of his
ter he
n, but
umber
) that
many
en my
num-
hy to
ll ever
, that I
re re-
& am
e) nei-
t that
porti-
on,

on, yea larger then many
that are euery way my bet-
ters; yet as I dare promise
nothing of my selfe, beeing
but one of his meanest in-
struments for the building
of his Temple; so will I
dispaire of nothing because
of my weaknesse, knowing
that the Lords arme is not
shortned, but his abilitie
still the same to perfect his
power in weaknes, that
the glorie may be wholly
his.

And for mine own part
to helpe the matter what I
may, I will onely vse the
wise mans souveraigne
restorative for the repay-
ring of my strength: that
is,

48 An Apologie for young
is, whereas the instrument
is blunt, and dull, to put the
more strength therunto,
and adde the more to my
studies, and endeauours.

It is not then any bad,
base, or by end, that diuert
me, neither is it a cloake
for idlenesse, nor figge-
leaues to couer nakednesse,
that I seeke: neither is it +
my loathing of the Mammal
am to feed vpon, that takes
away my stomaeke, nor the
narrownesse of the way,
that makes me to bablk it,
nor the height of my cal-
ling, nor mine owne un-
worthinesse, that can sepa-
rate me from Christ Ie-
sus: ~~the world~~ you do gain

What

What then may be the cause of this my Fabian-like cunctation and long pausing? in a word; a due, and serious consideration of the length, breadth, and depth of the great mystery of godlinesse, the studie of Diuinitie that I vnder-take; which I haue found right like that riues the Fathers compare it vnto, wherin, though the lambe may wade, the greatest E. lephant, presuming on his owne strength, may swim, and sinke at last: such is that vnaecessible light wherin God inhabiteth, and that wisdome of God, whereof Saint Paul cries

C : out,

Rom.11.

33.

Preface in
Lull.

out; *O skitude, beeing vn-
searchable almost, and
past finding out, at the
least wise, not to be found
on the suddaine, nor attai-
ned, witt like Angelicall
motion, in an instant, nor
to be gotten like Hesiods
Poetry, or Esops eloquence,
in a dreame.* Let the vaine
Lullists boast of the prodi-
gious proficiencie of some
of their sectaries, that by
the rule of their great arte
of Idiots, in a shott time
produed excellent Clarks,
and attained to the summa-
ry perfection of all Artes
and Sciences. And let
our profound Bacon
measure other wits by
his

his owne, and vndertake, by his methode, to teach the three learned tongues; Latine, Greeke, and Hebrew, in thre daies a peice: (I would soone haue credited him, if he had laid so much of the three next principall tongues of our European world; the Italian, French, and Spanish, whose facilitie is such, by reason of their exceeding affinitie with the Latine, that a scholler may goe verry neare to attaine vnto them in the like terme of time:) It is not so in the infinite Abyssie of the studie of Divinitie, wherein one depth doth call vpon psal. 42.7.

53 An Apologie for young
another, and now that spe-
ciall inspirations are cea-
sed, there is no such preco-
cicie, or sudden ripenes. But
what Hippocrates saith of
physicke (which concernes
the health of the bodie) is
much more true in Diuini-
tie (which concernes the
health of the soule,) that
vita brenis, & ars longa; it
is not the short span, or
scantling of any mortalls
life, can measure the length
thereof, but euен the An-
gels, and Saints in heauen,
after this lives vnperset
glasse is broken, find worke
enough in this diuine stu-
dy, to employ themselues
for all eternitie.

Hipp. pro-
em. in A-
pho.

No

No wonder then, if all
our indeauours in compare
can do no more, then (ac-
cording to S. *Augustines* <sup>Possidet
in eius vita</sup> vision, walking by the sea
side, in deepe contempla-
tion of the Trinitie) as if a
child with a cockle shell,
should labour, by continual
lauing, to empty the maine
ocean sea into a little ditch,
(the one, if we looke here
for exact comprehension,
beeing as endlesse as the
other.) And though it be a
fond, & ridiculous questi-
on that *Velleius* the epicure <sup>De Nat
Deor.</sup> makes in *Tullie*, that if God
did indeed make the world,
how, or whence had he *fer-
ramenta, & machinae*, in-

34 An Apologie for young
strumets great enough
for so great a worke: yet it
may with better reason be
doubted, how a mortall
man can possibly frame sic
instruments proportionate
to the immensitie of such
an immortall worke. For
when all is done, (as a Phi-
losopher said) all our know-
ledge makes not vp the
least part of our ignorance:
yea, (as a farther better ob-
serued) our highest degree
of knowledge is to profess
ignorance, since what we
see here, we see but vnpes-
fectly, as in a glasse; these
imperfect shadowes bee-
ing vniuely conuiced as it
were by setting perspective
glasses

glasses from so farre a distance, as the heauen and earth are distant.

Since then all our lues labour can attaine to little more then the alphabet and rudiments of this infinite studie, blame me not, if I, having yet scarce dipt my foote, nor gone vp to the ankles in that river of Ezek. 47. 1. Ezechiel, be somewhat timorous how I goe further on, before I have fathomed the depth thereof, and found some foord or passage. For if the greatest Orators at the Rostra, beeing to speake bot before the people in civil affaires, (as *Tullie* often professeth cic.)

To dis ar-
tibus con-
tremisco.

34 An Apologie for young
of himselfe) did quake e-
uery ioynt of them: and (ac-
cording to the Poet, *Lug-
dunensem rhetor dicturus ad
aram Palliuit, ut nudis qui
pressit calcibus anguem) were
so appalled, as if they wal-
ked among snakes, because
they ventured in triall the
extreame hazard of their
fame, & credit for eueraf-
ter: how much more ought
2. Cor. 3.17. we to feare, and tremble,
standing in his Temple,
the place where his ho-
nour dwelleth, and spea-
king in the sight of God,
Men, and Angels. And
therefore I thinke, I have
the same reason to borrow
respite, as that Philosopher
had*

had to deferre his resoluti-
on from day to day of *Hie-
ruges* question concerning
God, because the further I
goe, and the more I thinke
of these Divine mysteries,
the more difficulties I meet
withall. I must confesse in-
deede, there was a time
heretofore, when *dulce bel-
lum inexperto*, I thought I
might with as great facili-
tie promise, and performe
a sermon, as I had done
heretofore a declination:
but as while the sun shines
not, the house seemes
cleare, but the sunne-
beames once shining in at
the windowes, so thicke of
motes, and dust, that it hath
gained

TULLIUS
nat. Dior.

gained a prouerbs place to
make comparison of thick-
nes thereunto: so now (&
not before) that I am a lit-
tle inlightened, and en-
tered, I see those wants and
imperfections, that before
in the shadow of Philoso-
phie I never dreamed of,
and those difficulties I
heretofore did little thinke
of. Indeed if I could con-
tent my selfe with a per-
functorie performance as
many doe, it may be, little
ado would serue the turne:
but I dare not so take vp
my rest, when as my very
soule and eternall life is at
stake and pawne vpon it;
fully perswading my selfe,
that

that if my paines exceed
not the complementall
formalitie of these Phari-^{15.}
fies, I shall never come to
the kingdome of heauen.
Wherfore as the shekel
of the Sanctuarie (as inter-
preters do gather from di-
uers paſſages of Scripture)
was double to the common
shekel: so doe I well per-
ceiue, that double paines,
and ſpace, to that I hereto-
fore beftowed in my other
ſtudies of Phoſophie, and
humanitie, is requiſite to
ſanctifie me for the Lords
Sanctuarie: and howſoever
it may be faultie in other
civill, and worldy affaires,
which Apelles was wont
to

Calvin in
Exod. 30. 13.
& Gen. 23.

60 An Apologie for young
to reprehend in curious
Protogenes, *Quod manum*
de tabula continere non potuit,
thinking it never perfecte-
nough; yet in Diuinitie,
Zeuxis reason will answer
any that is reasonable, *Dis-*
pingo, quia pingi immortalis-
tati, that as he was wont to
be long a drawing, because
he desired so to drawe, that
it might last for euer: so in
this diuine studie, we must
haue the longer leaue to li-
mate the lineaments of our
portraictes, because the im-
presses we make, are to
hold their impression for al
eternitie. Experience tea-
cheth vs, that euery triuiall
mechanick trade, doth ask
at

Plin. l 35.

Plat.

at least seauen yeares apprenticeship, or learning (for so the French word signifieth) and that so much more time is allotted to each worke, by how much the worke is more exquiste; how then can they be excused, that so farre abase the valuation hereof, (as though there were no difference betweene prophe-sying, and selling doves in the Temple) and in stead of polishing the corner stones of the Temple, for hast, daube it vp with vntempered mortar.

I feare, I confess, the woe of such negligent workmen; and feare with-all,

all, I should proue no better, did I like those hot-spurres, vnripe and vnready as I am, make so suddain an adventure. For as those captiue kings said of Ged-
ons young, and therefore vnwarlike son, Such as the man is, such is his strength: no wonder, if as young David I cannot yet march in compleat armoisir, nei-
ther yet vpon the strength of a little meat dare Eliah-like vndertake so great a journey, neither yet in this weakenes venture (in pub-
like) into the open aire to my further danger, but ra-
ther keepe close within, till I growe the stronger.

There

There was fve yeares si-
lent hearing enioyned a
Pythagorist for the lea-^{Laere.}
ning of his symbolls, and
therefore with safety may
I a while awaite like Elihu
upon the words of the an-
cient, thereby to aspire to
the knowledge of our chri-
stian mysteries. And in-
deed our Universities hath
well prouided in this case,
calling none to publique
course of preaching till he
be of fowre yeares shadning
Master of arts: which au-
thoritie though it might
iustly sway me, since when
we proceede we are bound
by a formall oath to keepe ^{Tu iunabis,}
the customes, as wel as the ^{&c.}
statutes

Luk. 2.

Joseph.
antiq.

statutes and priuiledges of the Vniuersitie; yet haue I also a greater authoritie then that for my warrant, euен that of our Sauiour, (to passe the like example of Iohn Baptist his Coetanean, born the same yeare) who beeing the wisedome of his Father, in whome is the fulnesse of all graces, so that he could aswell haue preached at twelue yeares old, as haue disputed with Doctors: yet because it was the maner of the Iewish synagogue, (grounded vpon the example of Ioseph, that came to his authoritie, and of Dauid, that came to his kingdome at those

those yeares) not to profess, or teach publikely before that age, vndertooke not the charge of a Priest, or Prophet, till he were thirtie yeares of age, as all Comments gather out of Saint Lukes computation. Whereupon S. Gregorie makes an excellent collection fitting my purpose,

*Redemptor noster in cælis, Do- Gregor.de
ctor Angelorū, ante tricennale curā Past.
tempus noluit fieri doctor ho- Part. 3. c. 36
minū, ut præcipitanti vim sa-
luberrimā timoris incuteret,
cūm ipse qui labi non poterat,
perfecta vita gratiā non nisi
perfecta astate predicaret; whose actions I euer held
for instructions, and here-
in*

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in his example a perfect
lawe, in so much that I am
emboldened to commence
my suit (being the like with
his) in the same tearmes,
that my Master (S. Augu-
stine I meane) hath taught
and done before me, who
(as Poffidorus his scholler
witnesseth) soone after he
was vnxpectedly ordered,
called by good old *Valerius*
Bishop of Hippo (a man of
great sanctitie, but inferi-
our in learning) to bee his
Coadiutor in his Episco-
pall function (for his part
out of an admiration,
and high conceipt of his
learning, though as him-
selfe confesseth, at that time
he

hee was set to guide the
sterne, before he knewe
how to handle the oare) with such incredible vehemencie, earnestnesse, and importunitie (euen with
the same that *Paul adiureth* 1. *Tim. 4. 1.*
Timothie before God, and
before the Lord Iesus
Christ, that shall iudge the
quicke and dead at his ap-
pearing) doth beseech and
*implore Valerius; *Obsecro**
te per veritatem & seueritatem
Christi, per misericordiam &
iudicium eius, per eum
qui tantam tibi inspirauit
charitatem erga nos; and a-
gaine, ipsam charitatem &
affectionem implora, for which
he professeth he had made
great

Seneca.
magni e-
mit, qui
precatur.

great suit by friends before
time, impetrare volui per fra-
tres, & nunc per has literas
volo; but what is it that he
would buy so dearely, with
all these importunate prai-
ers? a matter, surely hee
thought highly concerned
him (and therefore out of
his iudgement I haue rea-
son to thinke it also greatly
concernes my selfe) all
is for this in conclusion,
ut miserearis mei & concedas
michi ad hoc negotium quan-
tum rogavi tempus: (as
seemes by the circumstan-
ces about a yeares respite)
S. Augustine might well
think this iough for him,
and hath herein also said e-
nough

ad finem
Epit. pre-
dicta.

nough for me, his case being an Idea, and sampler of mine owne. But least relying vpon bare authorities, I incurre Socrates censure of the Sophisters of his time, whom (because when they knew not how to tell their owne tales, they vfed onely to cite others authorities) he compared to idiots, that making a feast, are glad to send for fiddlers in, because they knowe not otherwise how to entertaine the time with plausible discourse of their owne: I wil also interpret his minde, and mine in myne owne phrase.

To vse then a little vari-
ation,

ation, my suite in effect
is the same with his to
sedeeme time (or (as in
some of our stricter col-
ledges, wher there is large
allowance of al things save
vacant time) to borrowe a
few dayes) and (according
to that excellent counsell
our Sauour at his depar-
ture, gave his Disciples to
tarrie at Ierusalem) to keep
here at the Vniuersitie, till
I shall finde my selfe indu-
ed with power from aboue,
and furnished with gifte
meete for so high a calling;
least shewing my selfe a-
broad before riper yeares,
and endowments fyttable,
some more auncient taxe

me,

be, as Eliab did David his younger brother, *Quare vero 1. Sam. 17.*
isti? ego non i tuum superbi. ^{28, 29.}
am & nequitiam cordis tui,
since I cannot reply as David did, *Quid feci? nun-*
quid non verbum est? Having prooved my cause, which I hope will proove allowable, tending to no other end, but (with him, who by deliberate delaies & staines wearied Hannibal and reestablished the ruined estate of Rome) *amplando rem resistire, to* strengthen and enable my weaknesse by a little staine that so (to passe the Poet Virgil, *Quatum vertice, &c.*) I may according to our Sa-
ui-

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uiours description of good
feed in good ground, by
taking deeper root, bring
forth better fruit; and ha-
ving according to the first,
and best course of nature,
an euening and a morning
for my daie, an euening
for contemplation, rest, &
repose, and a morning, for
labour, and exercise, I may
in the one, make my waxe,
and combe, and in the o-
ther, bring honie to the
hise, in the one, gather my
stubble, and in the other,
make vp my full tale of
bricke; in the one, by my
priuate meditations (as
Moses in the wilderness)
learne to feed my flocke; in
the

the other, beeing sent with
Moses, call the childten of
Gods spirituall Israel from
the flesh-potts of Egypt,
their concupisuble bodies,
to the land which flowes
with milke, and honys; from
the bondage of their spi-
rituall Pharaoh, to the
glorious liberry of the sons
of God. And you, seeing
the fruits of my labours
(whome next God I euer
willingly remember, and
thankfully acknowledge,
both the planters, and wa-
terers therof) may there-
by be induced to giue mee
your blessing, and there-
withall your hearty praiers
to almighty God, that it

D r. would

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please him so to encrease in
mee his spirituall graces,
that I may still go forward
from grace to grace , and
from vertue to vertue, till I
become a perfect man in
Christ Iesus.

H



*His meditation up-
on the Calling of the Mi-
nisterie at his first insi-
tusson unto it.*

I Know my vncleane
hands, O God, are not
fit to cantic thy Arke, or
touch those things that are
hallowed, and consecrate
vnto thee, my polluyed
lippes most vnworthy to
take thy name into my
mouth. What am I that I
should speake vnto my
Lord, by prayer, from my
D 2 selfe,

His

selfe, and others, and yet
liue, much lesse speake from
my Lord, by his word, vnto
others to make them
liue in thee? yet since it
hath pleased thee to call
mee, standing idle in the
market-place, and atten-
ding the vanities of this
world so early into the vin-
yeard, it behoueweth mee
to labour, and willingly to
beare the heate of the day,
and gladly (while the light
of the Gospel lasteth) to
doe the worke of my hea-
tienly Father, the workes
of light. It is a burden, in-
deed, that I vndergoe, but
thine, O Christ, and there-
fore light, and easie; it is
a yoake,

2 yoake, but thine, and therefore sweete. Much more blessed are thine, then the Seruants of *Salomon*, much more blessed, since in this Ministerie the heauenly Angels are their Seruants: not vnto vs, not vnto vs, Lord, but vnto thy name giue the glorie; thou art still the same gra-
tious God, that shewest grace vnto the humble, and callest Publicans, and sin-
ners, and poore silly soules (such as weare thy fisher-
men) vnto thee, because thou art able to get thee
praise out of the mouthes of verie babes, and suck-
lings, and euен of stones

to raise thee vp children: and with the follie of thine
to confound the wisedome
of the world, let my soule
therefore euer magnifie
thy holy name, because
thou hast raised me out of
the dust to stand before
thee, and hast shewed me
the light of thy coun-
tenance, and let mine eyes
see thy saluation. To be
a seruant of Servants was
once a curse, but to be a
seruant of one of thy ser-
vants, is one of the highest
blessings; thou thy selfe
beeing Lord of all, deign-
ing to serue thy Servants,
washing their feete, and it
beeing an office wherein
thy

thy blessed Angels doe re-
joyce. But howsoever it is
an honourable calling, yet
it is vnto thee a seruice,
and not vnto ease, or plea-
sure. Those that are in
Princes Courts may goe
in soft rayment, and live at
their ease, but not so they
that serue in thy Courts, O
Lord. Thy selfe didst begin
thy preaching with a fast
of fourtie daies, and didst
enioyne to all that did fol-
low thee to leaue all earthly
pleasures, which toge-
ther with the world, they
were to forfake, & in stead
thereof to take vp thy
croſſe, that so thy members
may be conforinable vnto

their head. Men are all
born to labour, as a spark
to fliewards, it is a curse
that followed mans fall:
but to labour in thy vine-
yard, is a blessing follow-
ing mans repayring, and
redemption to keepe and
dresse thy Paradise, thy in-
closed garden, as it was A-
dams charge, in the happie
estate of his innocencie, so
is it now the Ministers, af-
ter the happie restoring
thereof. Thy vineyard late
desolate, and the wild bore
of the forrest spoyled it;
but thou hast new digged,
planted, and hedged it, and
built a Tower therein, and
thou hast set it forth at a

price

price to thy Ministers to be the Keepers thereof; wherefore if it yeeld thee not the fruit, or doe not well entreate thy seruants, or suffer it to grow wast, they can looke for no other but to be cast thence out of thy paradise. Not without cause did thy seruants rejoyce that they were thought worthy to suffer for thy sake, and thy Martyrs gladly shed their blood for the seed of thy Church, and to water what thou hadst planted. Thy first grace to thy seruant *Paul*, after thou hast chosen him for a vessell of thine honour, was to shew him what great

great things he should suffer for thy sake, as thou hast done before for ours: but, alas, let vs doe what we can, or suffer whatsoeuer we are able for Christ's sake, yea though we should laie downe our liues for him, or his sheepe, as hee for vs, and them, yet weare we but vnprofitable ser-
vants. Neuerthelesse as blessed were the pappes that gaue thee suck, so bles-
sed also are those, whom thou hast made the Nour-
ces of thy Church to give them meate in due season: blessed the wombe that bare thee, and so that which beares thy children:

the

the wombe indeed that
bare the Lord was deliue-
red without paine or la-
bour; but thy children
must be borne with la-
bour, and trauell, and the
Ministers are as it were
daily to trauaile in birth
with such as are begotten
by them vnto thee, but
they soone forget their tra-
uaille, and reioyce, so that
children be borne vnto
thee, and thou makest them
fruitfull, and takest away
the reproach of their bat-
tinessse.

I know, Lord, I am no
more able to doe the ser-
vice, then thou hast need
of

of my seruice, and yet since
it hath pleased thee, thogh
all-sufficient, and all-pow-
erfull of thy selfe, to vse
the weake things of this
world as thine instruments
thereby the more to mani-
fest thy power, able to
work by the most vnlikelie
meanes, I humbly, and
willingly yeeld my selfe (as
if I were aguen nowe in
~~the~~ hands new to be fra-
med, and created) as clay
to the hands of the Potter,
to be made whatsoeuer
vessel, either of honour, or
dishonour, (yea though it
weare to be an Anathema)
to thy seruice. For now
that

that I have styn my hand to
the plough for the tilling
of that good ground,
wherein the seed of thy
word is to be sowne, I may
not looke backe to *Sadome*,
to the world, whence thou
haſt called mee, but wholy
intend the worke thou haſt
ſet me to doe. Thy ſeruants
muſt know they are vnder
a Taskmaſter (though a
righteous one, vnlke thofe
of Egypt) that will dueſly,
and daily exact their work
of them, and ſee that ha-
ving ſtraw giuen them,
they make bricke for the
building of thy houſe, and
multiplie the Talents com-
mitted vnto them. And
now

now there is a woe for me,
if I preach not the Gospels,
and that sincerely; nos-
can I (vnlesse I will be
worse then *Baſlim*) for a
world goe farther, then
thy holy word will war-
rant mee. Grant, O Lord,
that my delight be wholy
in thy word, that I may
thinke alwaies I therein
heare thee ſpeaking, and as
thy ſheepe, knowing thy
voice, may follow the
ſheaphēard of my ſoule
whether ſoever hee call
mee.

O let not the booke of
thy holy word, I beſeech
thee, be a ſealed booke vnto
mee, but thou that haſt the
key

key
that
thie
and
ding
allth
ken
ſire
may
thy
and
For
whic
nam
not,
like
auth
caſt
whic
then
thou

key of Dauid , the Lambe
that art onely found wort-
thie to open it, vnfold it,
and giue me an vnderstan-
ding heart, (whiche, aboue
allthings, hauing vnderta-
ken so great a charge, I de-
sire with Salomon) that I
may be a right dispenser of
thy holy word , and go out
and in before thy people.
For I knowe , Lord , they
which will preach in thy
name, if thou send them
not, and assist them, are but
like those , who , without
authority from thee, would
cast out deuils in thy name,
which prevailed against
them:yea euен those whom
thou hast called , and set a-

part

part to thy ministerie, if they do not wel, and abide in thee, and thou in them, the devill will enter into them, as he did into Iudas, and make them the sonnes of perdition tenne times worse then before. Give me grace therefore first to direct mine owne wayes according to the dictat of thy holy Spirit, and word, that beginning with my selfe, and so speaking out of the treasure, and abundance of my heart, and knowing the things which belong to saluation, I may be blessed, if I doe them : let me first worke out myne owne saluation with feare, & trembling,

bling, and so sauē both my selfe, and others, least otherwise I be beaten with many stripes : First, O Christ, make the vessel newe, make me a new man, and then put in new wine, turne thou my water to wine. And because thy Ministers are as the eies of thy mysticall, and militarie bodie (for as thou art the light of thē, so they are the light of the world) O let there be no beastes in their eyes, who are to be eyes to the blind; but make their verie feete to shine as the starres in the firmament, make them conuert many to righteousness, and bee-
ing

ing first guided by thee, the
bright morning starre, let
them become themselves
starres also (though shining
in the night, and with thy
beames) to guid, and direct
others to the house of the
Lord, that so hauing found
the Messias, they may, with
the wise men, noise it a-
broad, and cause others, as
Philip did Nathaniel, to
come & see. O make them
lampes to burne alwaies
before thee in thy Temple,
willing euen to consume
themselves to give light
vnto thy house, and readie
beeing set on fire, as it were
in a burnt offering spend
themselves for thine, and
thy

thy Churches service; and let me, the least of them all, finde grace with my Lord, to see my candle also ligh-
tened by the Father of lights, and so set it in thy Temple, not suffering it at any time to be remooued out of the Candlestick; but in thy mercie as thou didst encrease the widowes oile, all the time of the famine; so also increase thy grace in my lampe, that it may, with the wise virgins, be found burning, and shining at the comming forth of the Bridegroom; and so I received into the rest of my Master. Guide the Armie of thy Ministers with thy prin-

principall spirit, O Lord,
& lead them out of Egypt
with a stretched out arme,
that all the powers of dark-
nesse, bandied especially to
assault them, preuaile not
against them. It is Sathan
desire to grinde and win-
nowe them, to make the
watchmen of thy holy city
to sleepe, that so it may be
betrained. Out of his harred
to thee, he seekes most to
persecute these, whome
thou hast set in thy stead,
that the light of thy Tem-
ple beeing extinguished,
and put out, and their
Candlesticks remooued, he
may walke himselfe in the
darke, and that their eies
bec-

beeing darkened, the bodie blinded, may fall into his pits, and snares. Thou therefore, O God, goe forth with our Armies vnto battell, the cause is thine, set bounds vnto the raging sea, that it overflow not thy holy Land.

¶ And now, Lord, since I am come into thy seruice, and haue left all to followe thee, let me never leaue thee to followe any other thing. For as thou couldst never haue chosen a worse seruant, so shall I never find so good a Master, or meet with such a seruice, it bee-
ing fit onely, indeede, for thy heauenly Angels: but
be-

because it hath pleased thee
(as that King) to set earthē
vessels among the golden
ones of thy Temple, there-
fore as euerie creature, e-
uen the filly worme doth
strive to doe the seruice, in
his kind, and order, so a-
mong the vnworthiest of
them, doe I present my
humble seruice vnto thee,
and knowing not what o-
ther thanks to render thee,
who hast made me fellow-
seruant with thy Angels,
(that are ministrieng spirits,
sent for the good of thy
choosen) I will euen render
thy grace vnto thy glorie,
and ioysfully yeeld vp my
selfe, and my foule, which

thou

thou hast so graciously accepted, vnto the hands of my faithful redeemer: there is nothing worthy to haue part with thee, nothing shal vsurpe thy right in me, or robbe thee of thine honour. Though, O Lord, it is not I that doe, or can do thee seruice. It is thou, that seruest thy selfe by me, as by an instrument: I haue not so much as moouing of my selfe, it is thou that workest in me both the wil and the power. I am of my selfe but a iarring instrument, quite out of tunc: it is thou that tunest me, and makest what soeuer musique, and harmonic is in

in mee, that so I, among
the rest of the Levites,
might with ioy, and mirth
helpe to bring home thine
Arke vnto Hierusalem, that
is aboue. I haue nothing
that I can call properly
mine owne, but my sinnes,
weakenesse, and imperfe-
tions, and wretchednesse:
whatsoeuer is else in mee
more then these, is thine
O God, of thy free gifte, and
grace, and therefore bound
vnto thy seruice.



*A meditation up-
on the first of the seauen
penitentiall Psalms of
Dauid.*

Psalm. 6. vers. 1.

• O. Lord rebuke me not in
thine Indignation, neither
chastice mee in thy displea-
sure.

I Require not, O Lord,
that thou rebuke mee,
or chastice mee not at all,
it beeing the prerogative

E I of

of thy children here in this world to be chastised, and punished for their sinnes, whereas thou sufferest the wicked, without troubling, to heape vp wrath against the day of wrath, till they haue filled vp the measure of their iniquitie. My sinnes, I know exact chastisement, onely I desire that thou correct mee in thy mercie, not in thine anger, as a sonne, not as a bastard, with the correction of thy Israel, not with the plagues of Egypt, to amendment, not destruction, to the humbling, not the hardening of my heart, to my comfort, not confusion,

sion: that thou reaching
out thy helping hand, as
thou didst to *Peter*, when
he was sinking, I be not o-
verwhelmed in the waters
of temptation, or as the
burning bush, or three
children, be not consumed
in the fire, and furnace of
affliction: but that they
may be to mee as the whale
to *Jonas*, not to swallow,
but to preserue, and to my
sinnefull soule as salt to
taunted flesh, to keepe it
from putrefaction. Set
bounds, O Lord, to the
raging seas, that they o-
verflow not, and put thy
bridle, and hooke into the
mouth of the beast, that it

deuoure not the heart of
the Turtle. If thou rebuke
in thy wrath, who can
beare it, if thine anger be
kindled, yea but a little,
who can stand before thee,
if thou but touch the
mountaines, must they not
smoake for it? The least
breath of thy displeasure
is able to blast all the beau-
tie of the world, and as a
word of thy mercie made
all, so a word of thine an-
ger is able to destroie all.
How glad would they be,
that beare the insupporta-
ble burthen of thine anger,
if in exchaunge thereof,
the mountaines would fall
vpon them, and the hills
couer

cover them. Oh how light
a load are the greatest
mountaines in comparison
of thy least heauie displea-
sure? At the day of thy
wrath the heauens shall be
towled vp as a peece of
parchment, the starres fall
from the firmament, the
moone be turned into
blood, and the sunne dark-
ned: then, Lord, who am
I with whom thou shouldest
be angry, or what is flesh
and blood, what seely man
that thou shouldest striue
with him? Turne the edge
of thy wrath, O Lord, a-
gainst those principalities,
and powers of darknesse,
that resist thee from vs

poore soules, that submit
our earthen vessells even
to be broken in peeces by
the Potter that made vs. O
thou Lion of the Tribe of
of Iudah, spare them that
lie prostrate before thee,
and pardon vs, if not thy
punishment, yet thine an-
ger: then if thou killest vs
we shall loue thee, and in
death it selfe remember
thee, in the pit givest but
thankes.

Vers. 2. Have mercie
uppon me, Lord, for I am
weake; O Lord heale me,
for my bones are wasted.

O God, whose mercie
is thy greatest glorie,
and

and whose glorie, and
power is most scene in
mans weaknesse, and frail-
tie (as wherein there is no
other power scene) let not
thy invincible strength
strike with so weake an ad-
versarie, as an arme of flesh;
scatle not, O God, with
thy poore servant (as with
Jacob) ymlesse (as ynto
him) thou chaunge his
name to Israel, and giue
him the blessing of preua-
ling with God, For, O
Lord, aby yron rodde, if it
wihat of Moses, he turned
into a serpent, would soone
devoure oursell, and if our
arithen vessells should en-
counter with thine, shon-

get then brasfe, how can
they escape breaking, must
not our weake shippes, if, dri-
ven with the tempest of
thine anger, they fall vpon
that rocke of thine, be
needs grinded into their
owne elements of dust.
Therefore be mercifull vnto
mee, O Lord, because
I am weake. The strong
will arrogate the glorie to
themselues, and say, by the
strength of their owne
arme they haue gotten
themselues the victorie,
but in shewing mercie to
the weake, not vnto them,
but vnto thy name thou
givest glorie. For there are
none so reprobate, but in
thy

thy mercie to the weake,
they will confess that it is
the finger of the Lord. Let
not then the sun-shine of
thy grace go downe in thy
wrath, but refresh, and re-
leue a pore Lazar, a weak
fainting soule, lying beg-
ging at the doore of thy
rich mercie, and desiring
to be satisfied but with the
crummes, that fal from thy
heauenly table, with the
least (if any little) of thy
graces. For thy least grace
(as those fine loaues) is a-
ble to suffice thousands, as
thy least anger (if thy mer-
cie should not meete and
kisse it) were enough, as an
other deluge, to ouer-
whelme

whelme the whole world.
That is the two-edged
sword, that pierceth the
very bones, and divideth
unto the marrow; so that
for selfe-guiltines, and hor-
rour therof, my very bones
are vexed, and euен that
small strength I had pow-
ered out, as water, vpon the
ground. It is only the pow-
ring out of thy bowels of
compassion, that can ga-
ther me vp againe, onely
the soueraigne hand of thy
mercie, that can heale the
wounds, wherewith the se-
vere hand of thy iustice
hath so deepeley impierced
me.

Verf. 3.

Vers. 3. *My soule is also
sore troubled, but Lord
how long wilt thou per-
mit?*

I Fthy lightning, O Lord,
I had onely ceased on my
bones, and had not past my
bodyly sheath, and entred
into my soule, my spirit like
a faithfull companion, I
should haue given some
rest to my earthly taberna-
cle, and helpe to heale my
infirmitie: but a wounded
spirit in a bruised, and bro-
ken bodie, who can beare?
Thou hast melted my very
soule within mee, the ve-
nime of thine arrowes hath
drunke vp my spirits: so
that

that now both my bodie
is vexed, because my soule
hides it selfe from his com-
fort, and because thou hi-
dest thy face, my soule is
troubled. And in what
waters doth that *Behemoth*
delight to drinke, but in
such as are most troubled,
who nowe (like a cunning
fisher) hath laid his baites,
and hooks in every part of
my soule, while I in these
troubled waters am nota-
ble to discerne or discouer
them; but since thou hast
sent thine Angel, O Lord,
(as into the poole of *Bethes-
da*) to trouble the waters,
and they are gone ouer my
soule; and my bodie (with

Io-

Jonas) is cast into the tempest, O let me come out in thy good time, whole, and recured of all my infirmities, let the tempest of thine anger be at length appeased. How long shall my sacrificed soule vnder this altar of flesh, wherein it hath been so long crucified, cry vnto thee; how long Lord holy, and true, before thou wilt heare the voice and avenge the cause of our martyred spirits, iustly complaining against the men of the earth, our earthly members? Thine answer is, but for a little season: but euен a little time, O Lord, semeth long without thee, and

and as a thousand yeares
is but a day with thee, so a
day is as a thousand yeares
without thee. But is this a
question for me, who can
make no ende of summing
to aske, when thou wilt be
pleased to make an ende of
thy punishment? May not
thy answer be to me in this
the same with that of Iehu
to sinfull Ahabs notion of
peace: what hast thou to
doe with peace, as long as
the iniquities of Iesabel,
nay farre worse, remaine in
thee? True Lord, if thou
still looke on me with the
eie of thy justice, (which is
as those eies which kill,
what they behold,) I knowe
thou

thow must needs still pun-
ish me, since the bow, and
sword of thy iustice never
depart empty from the
battells of the Lord against
sinne, and sinners: but thou
hast two eies, O God, one
of Iustice, another of Mer-
cie: O let thine eie of Iu-
stice looke vpon the merits
of thy Sonne, an obiect a-
ble to delight euен that
iust eie: but bend thine
eie of mercie vpon the mi-
series of thy seruant, that so
when thy iustice hath scene
my miseries made his, his
merits by thy mercie, maie
be made mine.

* Vers. 4. Turne thee, O
Lord,

Lord, and deliuer my
soule, O saue me for thy
mercie sake.

IF thou but turne thee,
O Lord, and looke gra-
tiously out of heauen vpon
me, the powers of darke-
nesse, with the shadowes of
death, will at thy first sight,
as at the daie breaking flie
allaway: but because I tur-
ned from thee with my Fa-
ther the first Adam by
pride, and returned not
vnto thee by humilitie with
thy Sonne, the second A-
dam, but would needes
leauie Ierusalem to goe to
Iericho, therefore am I fal-
len among theees, who
haue

haue spoiled and wounded
me, leauing me nothing
but a cureles bodie, and a
carelesse soule, that sending
out perpetuall stremes,
and issues of blood, readie
presently to die: this not
knowing, but denying thee
his Maker, by whome one-
ly it is able to live. O if thou
wouldest but turn aside with
the mercifull *Samaritan*, or
turne backe, as to the wo-
man diseased with a fluxe of
blood, or turne thine eie
onely vpon me, as vpon
Petet, my wounds should
be washed, the issues of
blood stopped, and my de-
niall pardoned. Turne thee
therefore, and remeber

Dauids

Davids troubles, O Lord.
Shall the hand of little Da-
vid, O thou most mightie,
if a dauncous beare breake
into his flocke, and steale
awaie a sheepe, or if a roa-
ring Lion fallie out of his
denne, and rent awaie a
lamb from him, be able to
deliuer them both from the
mouth of the beare, and the
pawc of the Lion; and shal-
not thou be much more a-
ble to rescue the sheepe of
thy fold, and lambs of thy
flocke? Or is that wild beast
of the wood, or that roa-
ring lion, that going about
hath long sought, and now,
while thy face is turned a-
way, hath found whome to

de-

deiuourc (euer my disfained soule) able to make greater resistance against thee, then those against David? Or was his Flocke dearer to him, then thine is to thee? Or can David become more mercifull, then his God? Or, if thou be that gracious God of whom David hath so often sung, that *Thy mercie endureth for euer,* *thy mercie endureth for euer,* is thy mercie come now utterly to an end, or hast thou forgotten to be gracious, and shut vp thy bowells of compassion for euer and euer? Or what is it; is my sinne greater then it can be forgotten, that so my wic-

wickednesse should exceed
thy goodnesse ? No, no,
none of these. If *David*
deliuered his lambe from
the pawe of the beare,
thou deliueredst *David* fro
the pawe of the Lion : if
he loued his flocke, by
which he liued, sure thou
must needs loue thine for
whom thou diedst ; nor is
it likely, that thou hast shut
vp thy bowells of compas-
sion, since thou hast ope-
ned so large an entrance
for vs in the side of thy
Sonne, wherein all thy ten-
der bowells of compassion
are laied vp : and how can
our sinnes be aboue thy
mercie, when thy mercie
is

is aboue all thy workes, and
and thy workes aboue all
others workes, nay when
our wickedst worke hath
something good in it, bee-
ing an action, and so done
by thy vertue, but thy least
goodnesse hath in it not
the least cuill, beeing, like
the Author, ful of perfecti-
on. Turne thee therefore,
O Lord, and deliuer my
soule, O saue me for thy
mercies sake.

*Vers. 5. For in death no
man will remember thee,
and who will gine thee
thanks in the pit?*

THOU, O God, art the
liuing God, the God
of

of the Liuing, and of the
Land of the liuing. While
we live, we are bound to
remember thee, & though
we are worthy to die, yet
death is not worthy to take
away the remembrance of
thee. Thy glorie, and praise
ought to be eternal, as thou
art. Let them not perishe
then, O Lord, whom thou
hast created vnto that end,
the most excellent ende of
all things created. How
fewe such swans are there,
O God, who sing vnto thee
in their death, and perish-
ing how fewe that wil re-
member thee, with Jona,
in the bellie of the whale,
or with Joseph in the pit,
or with

with *Daniel* in the lions den? who will not rather with *Ezeckiel* mourne, whē they are to goe downe into the pit, and with *Job*, beeing cast downe, curse the day of their birth, and shewe themselves almost forgetfull of all thy benefits; so farre will they be from giuing of thanks. In the pit there is mourning, and howling, and gnashing of teeth, but the voice of the Turtle, and the singing of birds is not heard there, the ioyfull shont of a King is not heard among them. It belongeth unto the Followers of the Lambe, in that everlasting Sabbath, and

and Iubile to sing perpetually *hallelujas*, and to cast downe their crownes before thy throne, and to giue thanks, glory, and honour vnto him that sitteth therupon: and yet it belongeth vnto vs also, O Lord, in what measure, and proportion we are able, to doe thy will on earth euena-
well, though not so well as it is done in heauen. O let not *isaac* onely, but eu-
hmas liue in thy sight: Let vs sinners also liue, and not goe downe altogether into the chambers of death; not because we are worthy but to glorie thy holy name. For the confession

of

of Sinners, as of thine enemies, is most glorious.

Ver. 6. *I am wearie of my groanings, every night wast I my bed, and water my couch with tears.*

Did holy David, a man after Gods owne heart, feele the hand of him, whose heart he so well pleased, so angrie with him, that eu'en in the night season, when others eyes quietly reposeth them-selues, his flowed so abundantly with teares, as if he would haue washed both

F i his

his eies, and bed, (the places where his Adulterie beganne, and ended) from the defilement of his sin? Oh then why should I be wearie of my groanings? For what teares will serue to wash out my Leopard Spots, or cleanse my *Ethis pianhew*? If I had a fountaine running in my head, with *Jeremie*, to make vp lamentations, yet weare it all too little; but I, as if the verie fountaine were dried vp, am become harder then the rocke in the wilderness stricken with Moses rod: for that gushed out with abundance of waters, whereas I shed no teares

teares when the Lord striketh. Thy servant, O Lord, is a suiter for euerie plant, which thy heauenly Father planteth, because it shall never be rooted vp againe: but let all thy plants O God, be watered with the teares of repentance, and then they will be fruitfull indeed, and bring forth euene an hundred folde. They are the most acceptable drinke-offering vnto thee, and more pleasing then if riuers of oyle were powred out before thee. These doe, as it were anew baptise vs in Christ Iesus, and wash away the filth of our flesh, as the wa-

ters of Jordan did Naaman
leprosie, or as those waters
of Bethesda, which, when
they were troubled, every
one knew there was an
Angel in them, and that
some cure should presently
be wrought. No water so
precious, and of such ver-
tue, as teares distilling from
a repenting heart; it hol-
deth the next place to the
water of life, and is as the
water powred out vpon
Elias sacrifice, which was
consumed with fire from
heauen, or as a heavenly
dewe retourning thither
from whence it fell, and
falling downe againe in
showers of grace, and mer-
cic.

cie. To other men, and in other causes, teares are like the bitter waters of *Marrah*, but when the children of *Israch*, Gods children drinke thereof, they are freight-waies made sweet, and pleasant. For what if they now sowe in teares, they shall hereafter reap in joy, and the eyes of the Spouse, that are nowe as doves eyes, ouer the rivers of water, euer mourning and weeping, shall hereafter, when all teares shall be wiped away from them, instead thereof, be filled with laughter, & anointed with the oile of gladnesse aboue all others. How oft is it

mentioned that the teares
of the godly come vp to
the Lord; beeing onely
their propertie, whereas al
other teares doe descend,
naturallly to moue vpwards
towards heauen. And in-
deed though the heauens
be as molten brasse, these
anthon more powerfull than
the droppes of raine, whose
often fall, doth hollowe, &
peirce the hardest stones,)
would fapple, and assuage
them. And finding com-
monallarie, they moue
the most obdurate heartes
pitie, yea even to a sym-
pathie in our sorowes, and
one shoulde forgoes anow-
thier, and relents, those shoul-

ir with teares: much more
will they moue the Lord
to mercie, who stiles him-
selfe the God of pitie and
compassion. Wherefore
Christ professeth himselfe
wounded, and overcome
with the eies of his spouse.
No water, but the teares of
repentance is of force to
quench the fierie darts of
Sathan, and put out the
flames of Hell kindled a-
gainst vs. Therefore I will
be no more weary of my
groanings, but euery night
will vwash my bed, and vva-
ter my couch vwith my
teares.

Vers. 7. *My beautie is*

F 4 gone

gone for verie trouble,
and worne away, be-
cause of mine enemies.

All worldly beautie,
alas, is nothing else
but vanitie; what more
goodly then that of the
Lillic of the field? (Salo-
mon is not so glorious) yet
how soone it vadeth, and
perisheth? but, alas, the
losse of this outward beau-
tie were nothing, though
the sunne looke vpon mee
in the heate of affliction,
while I keepe thy vine-
yard, I may be blacke, but
comely: but my losse is of
that inward beautie, wher-
with thy Spouse, the faith-
full

full soule, is all glorious
within. I know, Lord, thou
hadst once new made mee
after the image of thy di-
vine beautie, which all the
beautie of the world can-
not so much as shadow,
but I haue fallen, and defa-
ced it, that now it cannot
be knowne whose image,
and superscription it is:
and now that the beautie
of my flourishing is gone,
what remaineth, but the
old man, full of the wrin-
kles, and furrowes, and
frosts of Winter, so ex-
ceedingly deformed, and
so great a malefactor, that
it is time for him now to
die, and I may with justice
crie,

crie, Crucifie him. In this
is the description of the
naturall old man rightly
verified in a spirituall fense.
The Sunne of righteous-
nesse is darkned in him,
and the clouds returne af-
ter the raine, one sinne af-
ter an other, one mis-
Eccl.13. erie after an other: the kee-
pers of the house tremble,
the strong men bowe, and
they waxe darke that look
out of the windowes: faith
is weake, hope fainteth, and
charitie faileth. O graunt,
O Lord, that as the Eagle
reneweth her youth, I may
cast off this old man, and
put on the new *Jesus Christ*,
thine, and thy Churches
wel-

welbeloued, whose counte-
nance is all white, and rudi-
cie, the fairest of ten thou-
sand, so exceeding aspecta-
ble, that it is able to change
this vile body, whose beau-
tie is quite gone, and worn
away, and make it like his
glorious bodie.

Ver. 8. *Summary from the
lxx: all the works unit-
ed: for the Lord hath
heard the voice of my
weeping.*

Behold here how the
Lord after his whirl-
winds that tore all the
mountains of pride in me,
and burst in sunder my
heart

heart of rocke, commeth
at length in the still, and
soft voice. The Lord hath
wounded, but loe he bind-
eth vp againe, hee hath
brought vnto the graue, &
loe hee bringeth backe a-
gaine. For whē my tongue
failed, I speake vnto him in
the silence of my soule, and
when my soule fainted,
mine eies flowed out with
teares to speake vnto him,
and loe he hath answered
the request of my heart, &
heard the voice of my wee-
ping. Now therefore since
the Lord deigneth to come
vnto me in his mercie, and
build vp my ruines, and
dwel with me againe,
what

what haue I to do with my
olde companions the wor-
kers of iniquitie, shall they,
and my God keepe toge-
ther? or shall I entertaine
my Soueraigne Lord with
such houſhold ſeruāts? no,
they ſhal not enter into my
houſe, or come within my
rooſe. Nowe the Sunne
is riſen, it is time these
shadowes were parted a-
way. For neither can thy
light dwell with darkenes,
nor their works of darkenes
abide the triall of thy light.
Therefore away from me,
both all ye workers, and all
ye workers of vanitie. I
knowe, Lord, there will be
a hard paring betweene my
olde

olde pleasures, and my old
heart: the syrens will sing
many a sweete song, and
cast many a faire looke, and
weepe many a false teare,
before they will part with
me: but if this noorthasset
what the Harles don since
thou hast heard the voice
of my weeping, I haue no-
thing to doe with the
voice of theies; since my
voice vttered in the hit-
ternesse of my heart, was
so well accepted of thee,
nothing shall henceforth
please me, but such bitter
songs, wherewith they are
little acquainted: & though
I cannot cast out these le-
busites, but they will still

dwell

dwell with me, yet, thorough thy grace, I will keepe them in subiection, and if they grow insolent in my bodie, the temple of thy holy Spirit, I wil weep for their finnes, and so, crying daily vnto thee with teares for pardon, wil make them serue me, at the least, to draw water for the house of the Lord. O that I could make an integrall separation of my self from them, and might not carrie my greatest enemies in my bosome so neere my heart, the lusts of it; but, instead of that fountaine of death, be ioyned vnto the Fountaine of life, Christ

Ic-

Iesus, in whome there is so
vnseparable an vnion be-
tweene God, and man, that
neither death, nor hell, no
not the strongest things of
this world (weake vnto
thee) much leſſe the wea-
keſt, the vanities thereof,
can euer be able to ſeparate
vs from thee.

*Vers. 9. The Lord hath
heard my petition: The
Lord will receive my
prayer.*

IT is a great grace of
thee, O my Lord, to ſuf-
fer dust, and ashes to ſpeak
vnto thee, but it is as com-
mon with thee, as it is
great.

great. For thou sufferest
many to say vnto thee,
Lord, Lord, whome never-
thelesse thou knowest not.
It is a greater therefore
that when we call vpon
thee in the time of trouble
thou wilt heare vs: and yet
this also may seeme to be
not so singular a mercie:
for whatsoeuer is spoken,
shall not he that made the
eare, heare it? but so to
heare our praiers, as to re-
ceiue, and grant them, and
then to heare the crie of
our petitions, when the
lowder crie of our sinnes
would drowne their voice,
this is a goodnes as neere
vnto thy nature, as it is far
from

from our desert. O how vnlike are thy eares, that are alwaies open to the request of the poore, and needie, to those of the deaf Adder, that old Serpent, that stoppes his eares, and is inexorable, charme the charmer never so sweete? how vnlike to vs, O Lord, that (hating eares) yet whē thou callest for our obediēce, haue none to heare thee, where contrariwise, thou (hauing none) when we call to thee, inclinest thine eares to heare vs. But certenly, O Lord, it is impossible that thy iust eares should heare the praiers of such as we are: for we know

God

God heareth not sinners. True Lord: and therefore thou hast gote thee new eares, and least we should thinke these like thy other, hast set them even vpon our Head Iesu Christ: with them thou hearest vs if we speake vnto thee, and our words passing through his mouth (as how can we speake vnto thee, but by our head) are set on fire by that Golden censore, and, like holy incense, make a sweet savour vpon thine Altare. So that henceforth though our workes be all, like our selues, wicked, though our rough hands be the hands of Blasie, yet our voice is

Jacobs voice, and wee
haue got the apparrell of
our eldest brother *Esan*,
and therefore we know
that thou wilt blesse vs,
we are sure thou wilt heare
vs, and spare vs, though
more sinnefull, then euer
Sodome was. What though
Abraham, *Moses* and *Elias*
were now liuing, and pray-
ed for vs, we are sure thou
wouldst much lesse heare
them for vs, then for their,
and thine owne people of
the Iewes: yet thou hast
heard him for vs, and with-
out conditioning, as with
Abraham, for the sparing of
Sodome, if fiftie, swentie,
or ten iust men were found
therin,

therein, hast spared vs all
onely for one iust mans
sake. In him therefore,
with boldnesse, doe all thy
Saints offer vp their gol-
den vyals of odours, their
prayers, before thee. For
hee onely is worthy to
make our prayers well-
pleasing vnto thee, in
whom only thou art well
pleased.

Ver. 10. *All mine ene-
mies shall be confounded
and sore vexed, they
shall be turned backe
and put to shame sud-
dinely.*

Behold the bountie,
And fauorie of God
se-

seueritie towards mine
enemies, that haue fallen;
bowntie towards mee, that
when I, and they stood be-
fore thine Altar, as the
two Goats, one of vs to be
sacrificed, to appease thy
wrath, and as *Isaiah* with
the Marriners, in the tem-
pest of thine anger, one of
vs to be cast out, hast plea-
sed to let the lot of the
scape-goate, fall on mee,
and to make them the sin-
offring. Nor weart thou
content, O Lord, to sepaire
mee good for euill, that
rendered thee euill for
good, but after thou hadst
pardoned me thou wouldest
not pardon mine enemys,

as though thou hatest thy
childrens enemies more
then thine owne, and lo-
uest them better then thy
selfe: giving thy selfe for
them when they were
thine enemies, and when
we, for want of spirituall
senses, had no sence of our
spirituall wants, then re-
deeming vs: but con-
founding, and fore vexing,
and suddainly turning
backe, and putting to a per-
petuall shame those that
hate vs, and not vs, that
hated thee. Now, Lord,
taught by thy example,
that art so good to thine
enemies, and hauing thine
owne word for it, I cannot
but

but loue mine enemies,
and pray for them, that
curse mee. If it be a fault,
or a folly (as the world
esteeemes it) thou haſt
taught it mee, and I would
willingly etre with thee
my God; it is inough for
the Disciple to be as his
Master is. But yet there
are ſome of mine enemies,
I confeſſe, that made mee
firſt an enemy vnto thee,
O Lord, whom I hate with
a perfect hatred, who are
growne now ſo ill, as they
are paſt my prayers, and
haue gone further then thy
mercie will follow them,
euen into the gates, and
mouth of hell, that gap'to
wide

wide to deuoure me , with
thē. O let the fword of thy
Iustice be drunkē vwith the
slaughter of these great, &
arch-enemies of thy inno-
cent, & little flock, & blessed
be my Lord for carrying a-
way, like Samson, the gates
of hel, that they should not
preuiale ouer mee , and so
leading my captiuarie cap-
tive, and casting my soules
enemies into the pit they
had prepared for me. Ma-
ny faire greater statres, and
fairer lights, then, I O God,
hath the taile of that dra-
gon drawne dayne after
him from heauen, & hadst
not thou (to vvhō onely
the fame belongeth) taken
me

G. L my

my cause into thine ovnē hand, I had also been vvin- novved, & caried like dust, and chaffe before the wind. Therefore, as thou haft broken these mine enimies in peices, so also scatter them, that the peices of the mangled Serpent may neuer come together againe. O let not the deadly vvwound of the head of the beast be healed, to make vvatre against thy Saints, and against the Lamb for euer.


Hu



His daily Sacrifice.

How commeth it to passe, O Lord, that thou art so mindefull of man, man beeing so forgetfull of thee? Sure but that mercie is essentiall vnto thee, and thou canst as soone forget to bee, as forget to bee gratioues, it were impossible but such a man of sinnes and forrovves, as I am, rather a vvorme, and no man, or more truly dust, and ashes, and none of all thy liuing creatures, nothing, indeed,

G 2 but

but a verie bundle of vanitie , vanitie of vanities , should dispaire of pardon , and thinke my finnes greater then they could be forgiuen. I that haue seconded the first fall of man vwith so many fallings from thy grace , (and if that one were so powerfull to condemne all , ah what are so many to conuince one) I that haue as often denied thee in my deeds , as I haue sinned , and that not thrice , not seuen times , but seauenty seauen times in a day. I that haue so often when thou haft by thy graces come in and lodged with me , for a vile price of base plea-

peasures betraied thee, I
that whereas I should haue
mortified the old man, and
errucified the lusts thereof,
so oft haue gricued thy
good spirit, and crucified
the Lord of life within me,
and so buried, and sealed
him vp in an obdurate, and
stonie heart, that it must
be a great worke of thy
power, and mercie to rise
againe in me, and rowle a-
way the stone: I that haue
thus filled vp my measure
of iniquitie with *Sodō*, how
dare I with *Abrahā*, so often
moouie the Lord for mer-
cie: I that haue so often re-
belled, how can I hope to
be received againto grace;

G. 3. and

and pardon: I that haue no other plea, but guiltie, how dare I importune the iust iudge, vnlesse, as that woman did the vniust iudge, for justice. Hath my best seruice vnto thee been betthen theirs, who kneeling, & saluting thee, haile king of the Iewes, yet crucified thee? wherein haue my prayers, and teares been better then those, of the hypoeritall Pharisies, onely seeming for a time, and so full of sinne, that when I haue praied for forgiuenes, I had neede pray again for forgiuenes of my prayers. Ah my wretched soule mocke not thy Sauieur any longer with thy kneec-

ling, and prayers, like those
soldiers that crucified him;
thou hast gone already
further then *Iudas*, not
only betraying him, but
beeing (which he denied to
be) guiltie of the shedding
of his innocent blood; think
with thy selfe, how oft thou
hast grieved his holy spirit,
turning the grace thereof
into wantonnes: how oft
thou hast, when hee of this
mercye had healed thee,
presently fallen into a re-
laps far worse then thy for-
mer disease; how oft thou
hast swalowed thy selfe again
in the mire, when hee had
washed not thy feete onely,
but thy head, and bands al-
lso, G 4.

So ; how oft, when thy
heauenly Physition had
purged thee, returned to
thy vomit. And now,
Lord, with what figleaues
shall I couer the shame of
my sinne, since I know
thou hast cursed the fig-
tree, that bore leaues only?
Oh tell mee how with the
Prodigall shall I returne to
my Father? or if I doe re-
turne , say , hast thou any
more kisses, and embraces
lest, for such a riotous
Sonne? If the mountaines,
which yet offended not,
did tremble, and melt a-
way at thy presence, and if
euen thy holiest Saints at
thy presence fell downe to
the ground almost for dead,

troubled, and amazed, saying, surely they should die, because they had seene the Lord, if the Cherubins, that stand alwaie before thee, couer their faces, looking but vpon thy Mercie-seate, O with what face shall a guiltie soule come before thee, when it appeares before thy seate of justice? Haue I not reason to hate my sinnes, that are able to make the sight of thee, which is so amiable, and beatificall, and to thy happie seruants a vision wherein their whole felicitie consists, so full of honour to mee? O how the verie thought thereof confounds mee, and as if now,

like *Balthazar*, I sawe the handwriting against mee, makes mee tremble, and stand amazed, smiting my knees one against another; what can I say for my selfe, or what can I doe? what sinne-offring, what peace-offering shall I bring to make attonement with the Lord? what Moses, or Aaron haue I to stand betweene Gods destroying Angel, and mee? whom haue I to make intercession for mee? I dare not approach to my Sauour, whom my sinnes may iustly make of a mecke Lambe, an enraged Lion vnto mee, I see no other but a two-edged sword

proceed out of his mouth
for my destruction, and
me thinkes hee is a prouid-
ing whips to scourge me
out of his Temple, return-
ning those stripes, those
thornes, those wounds vp-
on mee, which he hath vn-
worthily borne for mee,
denying any more to beare
my crosse: so that now
though I cry vnto him
Lord, Lord, he will not
know mee, nor suffer mee
any more to haue a part in
the Sonne of *Ihsus*. Since
therefore thy fword is
drawne, O Lord, against
mee, what can I doe but
laie downe my necke, and
submit my selfe to the
stroke of that Axe, that

cutteth downe all vnfruitfull, and ill-fruitfull Trees. For if euен the death of a sinner, and ruine of a wretched soule please thee, and may any way satisfie thy Justice(as indeed it cannot, for thou delightest not in the death of a sinner) oh how willingly should I cast away my selfe, with *Jonas*, to accalme the tempest of thine anger against mee: but, alas, it is not my sacrifice can expiate my sins. It were a good fruit of my bodie, if it might be offered for the sin of my soule: but how can that satisfie for sinne, which it selfe is most sinnefull? O no, I confess, O Lord, that I

haue no other sinne-offering but my repentance left, nor other burnt-offering then an aggrieved heart, nor other drink-offering then teares, nor other incense then my sighes, nor other propitiation, or Priest, and Mediatour then thy selfe, O Christ. Thou art our King to protect vs, our Prophet to teach vs, our Priest to make an attonement for vs, and thou hast promised to make vs also Kings, Priests, and Prophets vnto thy Father; but such is my vnworthiness, O Lord, that often when I would take vpon mee the Priests office, and offer my prayers (as thou

hast taught mee) vnto my Father, which is in heauen, for pardon, that I am quite confounded, and haue nothing at all to say for my selfe, and though I knowe thou art able to cure my dumbnesse, yet it is safer for mee to heare thee open thy mouth to thy Father for mercie, then let my mouth be opened to crie for vengeance against my selfe. For I, more vnaturall then Caine, haue slaine; not my yonger brother, but my selfe, nor my selfe only, but my elder brother, & therefore my blood cannot but, with *Abel's*, crie to heauen for vengeance against him, that spilt it: but

when I listen what the crie
of thy blood, my elder
brother, is, whom my sinne
hath slaine, O how much
better things doe I heare it
speake, then the blood of
Abel, Father forgive him: be-
sides, if I speake for my
selfe, my words are like the
winde, that passe away, and
goe I know not whither,
but most likely with my
seise into the Land where
all things are forgotten:
but thine are like thine
owne essence, O Lord, who
art the eternall word, such
as heauen, and earth may
sooner passe away, then one
tittle of the. Do thou ther-
fore, O gratiouse Sauiour,
speake, and mediat for me;

let the many wounds infl-
eted on thee for my sinnes
be as so many mouthes to
craue mercie for me: O let
thy blood , as when thou
wert wounded it fel on the
base earth, be distilled also
by the grace, and merit
thereof vpon me a vile, and
vnworthy sinner; how hap-
pie were I if, as thou ma-
dest *Adam* of red earth, so
thou hadst made me of
that fruitfull red ground
which thou vouchsafedst
to water with thine owne
blood. Let thy stripes , O
Christ , goe for the many
stripes wherewith I, as an
evill seruant, deserue to be
beaten, thy death for that
eternall death my sinnes

haue as their hire deserued,
and thy descent into hell
for mine to free me from
thence. Indeede if thou
wert, as man is, prone to
anger, nay were thine an-
ger kindled but a little, and
were not thy mercy rather
as farre aboue mans rea-
son, as his merit, how long
since had I perished from
the land of the living ? If
I looke vpon my sinnes,
me thinks I should alwaies
see thee before me (as thine
Angel in the way of Baa-
Jim) with the sword of thy
justice drawne against me,
vpon which (as mad men
doe vpon weapons) my
sinnes make me wilfully
to runne, and I seeme to my

selfe to lie (as *Isaac*) vnder
thy sword for sacrifice, still
expecting when thou
shouldst come by mee in
the whirlwindes, earth-
quakes, and tempests of thy
iudgements: yet to see,
how thou (that no man
might denie it to proceed
only of grace, and not of
merit) chusest rather to
come in the still, and soft
voice of thy mercies euен
vnto vs sinners, & wilt that
thy holy spirit (the spirit of
meeknes) come down ra-
ther in the forme of a doue,
without gal, the of a consu-
ming fire vnto vs. How far
art thou from desiring the
death of a sinner; that whē
we were both branch, and

roote vnder the Axe of thy
iudgements, and (as Isaac)
readie to be sacrificed, and
made a sinne offring, didst
prouide thy selfe a Lambe,
(yea thy selfe the Lambe) to
saue vs, and to set vs free.
How readie art thou to
snatch the perishing brand
out of the fire, how soone
entreated to forbeare, and
spare the fruitlesse figtree,
not doing that vnto the dry
tree, which thou hast done
vnto the greene? O see if e-
uer there were loue like
thy loue! thy loue and mer-
cie, as thy selfe, transcen-
ding all. If euer thou re-
pentest, it is of thine anger,
not of thy mercie, if euer
thou hearest not our pray-

selfe to lie (as *Isaac*) vnder
thy sword for sacrifice, still
expecting when thou
shouldst come by mee in
the whirlewindes, earth-
quakes, and tempests of thy
iudgements: yet to see,
how thou (that no man
might denie it to proceed
only of grace, and not of
merit) chusest rather to
come in the still, and soft
voice of thy mercies even
vnto vs sinners, & wilt that
thy holy spirit (the spirit of
meeknes) come down ra-
ther in the forme of a doue,
without gal, the of a consu-
ming fire vnto vs. How far
art thou from desiring the
death of a sinner, that whē
we were both branch, and

roote vnder the Axe of thy
iudgements, and (as Isaac)
readie to be sacrificed, and
made a sinne offring, didst
prouide thy selfe a Lambe,
(yea thy selfe the Lambe) to
saue vs, and to set vs free.
How readie art thou to
snatch the perishing brand
out of the fire, how soone
entreated to forbear, and
spare the fruitlesse figtree,
not doing that vnto the dry
tree, which thou hast done
vnto the greene? O see if e-
uer there were loue like
thy loue! thy loue and mer-
cie, as thy selfe, transcen-
ding all. If euer thou re-
pentest, it is of thine anger,
not of thy mercie, if euer
thou hearest not our pray-

ers, it is because they tend
to our owne hurt , if thou
hidest thy face, it is that we
might seek thee, and if thou
fliest frō vs , that we might
follow after thee more ea-
gerly: if thy justice take ven-
geance , it shall bee onely
vpon those that hate thee,
and in thē, but to the fourth
generation, but if thy mer-
cie begin to shewe it selfe,
it will content it selfe with
no lessethen a thousand ge-
nerations. O thou immor-
tall goodnes, and beauty of
heauen, draw me vnto thee
with the bands of thy loue,
and with the same cordes
bind me, that I breake not
from thee , let me be ward
vnto the King of heauen, &

thy grace be my Guardian.
Then shal mine inheritance,
and my lines fall vnto mee
in a faire Land, euен in the
vineyard, and Paradise of
my God, whereof though
the first could not, yet the
second *Adam* with his
blood (as *Naboth*) hath
kept possession, out of
which neither the serpent,
nor all the powers of dark-
nes shal be euer able to ex-
pell me, so thou onely but
suffer the weak hand of my
faith to lay hold on thy
crosse, and to eate of the
fruit of that tree of life. For
if thou be with me, I shall
be safe, death shall haue no
sting, sinne no poysone, hell
no victorie. For thou haft

overcome all the power of
hell, and death, not for
thy selfe, ouer whome it
could haue no power, but
for vs, whose weakenesse
could make no resistance;
but if thou absent thy selfe,
though but for a while, my
weake faith which had the
boldnes to cast me out vp-
on the sea of thy mercie,
that so, with *Peter*, I might
meet thee walking vpon
the waters, will never haue
the courage, if it see the
waters rise, to vphold it self.
Lord stretch out thy hand,
and save me from sinking,
and so henceforth binde
the sacrifice with cords vnto
the Altar, fasten me vnto
thy croffe, O Christ, and

spread thy selfe in thy me-
rits, and mercies (as Elias)
vpon me, that I may recon-
uer life, and though out of
due season be borne vnto
thee. O graunt me any one
of the meneſt places of the
many mansions of thy Fa-
thers house, and when Isra-
el, thy chosen children, and
thy invited Gheſts ſet with
thee, at thy great mar-
riage ſeaſt, and many come
from Eaſt to Weſt to ſet
with ~~Abraham~~ in thy king-
dom: when thy ſeruants are
placed, may but I take the
lowest place at thy table, &
ſo when thou haſt ſedde
thouſands: behold thee
breaking vnto me, but of
thy broken bread; or but

be suffered to gather vp
the crummes vnder that
heauenly table, and my
hungrie and thristie soule
satished, with that angelicall
Manna, & made drunk
with the pleasures of thy
house, shall never hunger,
or thirst more. In the mean
time, while I dwelle in this
corruptible Tabernacle, O
let that grace of thine
which shines vpon thy
worthier Servants (if any
worthy vnder whose roofe
thou shouldest come) as
thou visitest other Publi-
cans, and sinners, tyme in
vnto thy Servants house,
and dine with him.

To saye sov'reinlye
and to saye sov'reinlye

FINIS.

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THE
Y O V N G ^{vijj}
DIVINES APOLO-
GIES for his continuall
in the Vniuersitie,
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Certaine Medita-
tions, written by NATHA-
NIEL POWNOLL, late
Student of Christ-church
in Oxford.



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1613.

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by M A T T E Y L O V V I S S on the
signe of the Bishops head.

73 An Apologie for young
please him so to encrease in
mee his spirituall graces,
that I may still go forward
from grace to grace , and
from vertue to vertue, till I
become a perfect man in
Christ Iesus.



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*His meditation up-
on the Calling of the Mi-
nister at his first insti-
tution vnto it.*



I Know my vncleane
hands, O God, are not
fit to carrie thy Arke, or
touch those thingsthat are
hallowed, and consecrate
vnto thee, my polluted
lippes most vnworthy to
take thy name into my
mounth. What am I, that I
should speake vnto my
Lord, by prayer, from my
D a selfe,

Hu

selfe, and others, and yet
lue, much lesse speake from
my Lord, by his word, vnto
others to make them
lue in thee? yet since it
hath pleased thee to call
mee, standing idle in the
market-place, and atten-
ding the vanities of this
world so early into the vin-
yeard, it behoueth mee
to labour, and willingly to
beare the heate of the day,
and gladly (while the light
of the Gospel lasteth) to
doe the worke of my hea-
uenly Father, the workes
of light. It is a burden, in-
deed, that I vndergoe, but
thine, O Christ, and there-
fore light, and easie; it is
a yoake,

a yoake, but aline, and therefore sweete. Much more blessed are thine, then the Seruants of *Salemon*, much more blessed, since in this Ministerie the heauenly Angels are their Seruants: not vnto vs, not vnto vs, Lord, but vnto thy name give the glorie; thou art still the same gratiouse God, that shewest grace vnto the humble, and callest Publicans, and sinners, and potto silly soules (such as weare thy fishermen) vnto thee, because thou art able to get thee praise out of the mouthes of verie babes, and sucklings, and euен of stones

to raise thee vp children :
and with the follie of thine
to confound the wisdome
of the world, let my soule
therefore euer magnifie
thy holy name, because
thou hast raised mee out of
the dust to stand before
thee, and hast shewed mee
the light of thy coun-
tenance, and let mine eyes
see thy saluation. To be
a seruant of Seruants was
once a curse, but to be a
seruant of one of thy ser-
uants, is one of the highest
blessings; thou thy selfe
beeing Lord of all, deign-
ing to serue thy Seruantes,
washing their feete, and it
beeing an office wherein
thy

thy blessed Angels doe re-
joyce. But howsoever it is
an honourable calling, yet
it is vnto thee a seruice,
and not vnto ease, or plea-
sure. Those that are in
Princes Courts may goe
in soft rayment, and liue at
their ease, but not so they
that serue in thy Courts, O
Lord. Thy selfe didst begin
thy preaching with a fast
of fourtie daies, and didst
enioyne to all that did fol-
low thee to leaue all earth-
ly pleasures, which toge-
ther with the world, they
were to forsake, & in stead
thereof to take vp thy
crosses, that so thy members
may be conformable vnto

D 4 their

their head. Men are all
borne to labour, as a spark
to flie vpwards, it is a curse
that followed mans fall:
but to labour in thy vine-
yard, is a blessing follow-
ing mans repayring, and
redemption to keepe and
dresse thy Paradise, thy in-
closed garden, as it was A-
dams charge, in the happie
estate of his innocencie, so
is it now the Ministers, af-
ter the happie restoring
thereof. Thy vineyard laie
desolate, and the wild boe
of the forrest spoyled it;
but thou hast new digged,
planted, and hedged it, and
built a Tower therein, and
thou hast set it forth at a
price

price to thy Ministers to be the Keepers thereof; wherefore if it yeeld thee not the fruit, or doe not well entreat thy seruants, or suffer it to grow wort, they can looke for no other but to be cast thence out of thy paradise. Not without a cause did thy seruants re-joyce that they were thought worthy to suffer for thy sake, and thy Martyrs gladly shed their blood for the seed of thy Church, and to water what thou hadst planted. Thy first grace to thy seruant *Pauſt*, after thou hast chosen him for a vefsell of thine honour, was to shew him what great

great things he should suffer for thy sake, as thou hadst don before for ours: but, alas, let vs doe what we can, or suffer whatsoeuer we are able for Christ's sake, yea though we should laie downe our liues for him, or his sheepe, as hee for vs, and them, yet weare we but vnprofitable seruants. Neuerthelesse as blessed were the pappes that gaue thee suck, so blessed also are those, whom thou hast made the Nources of thy Church to giue them meate in due season: blessed the wombe that bare thee, and so that which beares thy children:

the

the wombe indeed that bare the Lord was deliuered without paine or labour; but thy children must be borne with labour, and trauell, and the Ministers are as it were daily to trauaile in birth with such as are begotten by them vnto thee, but they soone forget their trauaile, and rejoyce, so that children be borne vnto thee, and thou makest them fruitfull, and takest away the reproach of their barrenesse.

I know, Lord, I am no more able to doe the seruice, then thou hast need of

of my seruice, and yet since
it hath pleased thee, thogh
all-sufficient, and all-pow-
erfull of thy selfe, to vse
the weake things of this
world as thine instruments
thereby the more to mani-
fest thy power, able to
worke by the most vnlikelie
meanes, I humbly, and
willingly yeeld my selfe (as
if I were euен nowe in
thine hands new to be fra-
med, and created) as clay
to the hands of the Potter,
to be made whatsoeuer
vessel, either of honour, or
dishonour, (yea though it
weare to be an Anathema)
to thy seruice. For now
that

that I have set my hand to the plough for the tilling of that good ground, wherein the seed of thy word is to be sowne, I may not looke backe to *Sodome*, to the world, whence thou hast called mee, but wholy intend the worke thou hast set me to doe. Thy seruants must know they are vnder a Taskmaster (though a righteous one, vnlke those of Egypt) that will duely, and daily exact their work of them, and see that ha- uing straw giuen them, they make bricke for the building of thy house, and multiply the Talents committed ynto them. And now

now there is a woe for me,
if I preach not the Gospel,
and that sincerely; nor
can I (vnlesse I will be
worse then *Basilius*) for a
world goe farther, then
thy holy word will war-
rant mee. Graunt, O Lord,
that my delight be wholy
in thy word, that I may
thinke alwaies I therein
heare thee speaking, and as
thy sheepe, knowing thy
voice, may follow the
sheapheard of my soule
whether soever hee call
mee.

O let not the booke of
thy holy word, I beseech
thee, be a sealed book vnto
mee, but thou that hast the
key

key of Dauid , the Lambe
that art onely found wor-
thie to open it , vnfold it ,
and giue me an vnderstan-
ding heart , (which, aboue
all things, hauing vnderta-
ken so great a charge, I de-
sire with Salomon) that I
may be a right dispenser of
thy holy wrd , and go out
and in before thy people.
For I knowe , Lord , they
which will preach in thy
name, if thou send them
not , and assist them , are but
like those , who , without
authority from thee, would
cast out deuils in thy name ,
which prevailed against
them: yea euен those whom
thou hast called , and set a-
part

part to thy ministerie, if they do not wel, and abide in thee, and thou in them, the deuill will enter into them, as he did into Iudas, and make them the sonnes of perdition tenne times worse thē before. Giue me grace therefore first to direct mine owne wayes according to the dictat of thy holy Spirit, and word, that beginning with my selfe, and so speaking out of the treasure, and abundance of my heart, and knowing the things which belong to saluation, I may be blessed, if I doe them : let me first worke out myne owne saluation with feare, & trembling,

bling, and so saue both my selfe, and others, least otherwise I be beaten with many stripes : First, O Christ, make the vessel newe, make me a new man, and then put in new wine, turne thou my water to wine. And because thy Ministers are as the eies of thy mysticall, and militarie bo-
die (for as thou art the light of thē, so they are the light of the world) O let there be no beames in their eyes, who are to be eyes to the blind; but make their verie feete to shine as the startes in the firmament, make them conuert many to righteousnesse, and be-
ing

ing first guided by thee, the
bright morning starre, let
them become themselues
starres also (though shining
in the night, and with thy
beames) to guid, and direct
others to the house of the
Lord, that so hauing found
the Messias, they may, wi h
the wise men, noise it a-
broad, and cause others, as
Philip did Nathaniel, to
come & see. O make them
lampes to burne alwaies
before thee in thy Temple,
willing euен to consume
themselues to giue light
unto thy house, and readie
boeing set on fire, as it were
in a burnt offering spend
themselues for thine, and
thy

thy Churches service; and let me, the least of them all, finde grace with my Lord, to see my candle also ligh-tened by the Father of lights, and so set it in thy Temple, not suffering it at any time to be remooued out of the Candlestick; but in thy mercie as thou didst encrease the widowes oil, all the time of the famine; so also increase thy grace in my lampe, that it may, with the wise virgins, be found burning, and shining at the comming forth of the Bridegroom, and so I re-ceived into the rest of my Master. Guide the Armie of thy Ministers with thy prin-

principall spirit, O Lord,
& lead them out of Egypt
with a stretched out arme,
that all the powers of dark-
nesse, bandied especially to
assault them, preuaile not
against them. It is Sathan
desire to grinde and win-
nowe them; to make the
watchmen of thy holy city
to sleepe, that so it may be
betrained. Out of his hatred
to thee, he seekes most to
persecute these, whome
thou hast set in thy stead,
that the light of thy Tem-
ple beeing extinguished,
and put out; and their
Candlesticks remoued, he
may walke himselfe in the
darke, and that their eies
bee-

beeing darkened, the bodie blinded, may fall into his pits, and snares. Thou therefore, O God, goe forth with our Armies vnto battell, the cause is thine, set bounds vnto the raging sea, that it overflow not thy holy Land.

And now, Lord, since I am come into thy seruice, and haue left all to followe thee, let me never leaue thee to followe any other thing. For as thou couldst never haue chosen a worse seruant, so shall I never find so good a Master, or racet with such a seruice, it beeing fit onely, indeede, for thy heauenly Angels: but be-

because it hath pleased thee
(as that King) to set earthē
vessels among the golden
ones of thy Temple, there-
fore as euerie creature , c-
uen the filly worme doth
strive to doe the seruice, in
his kind , and order , so a-
mong the vnworthiest of
them , doe I present my
bumble seruice vnto thec,
and knowing not what o-
ther thanks to render thee,
who hast made me fellow-
seruant with thy Angels,
(that are ministring spirits,
sent for the good of thy
choosen) I will euer render
thy grace vnto thy glorie,
and joyfully yeeld vp my
selfe, and my soule , which
thou

thou hast so graciously accepted, vnto the hands of my faithful redeemer: there is nothing worthy to haue part with thee, nothing shal vsurpe thy right in me, or robbe thee of thine honour. Though, O Lord, it is not I that doe, or can do thee seruice. It is thou, that seruest thy selfe by me, as by an instrument: I haue not so much as moouing of my selfe, it is thou that workest in me both the wil and the power. I am of my selfe but a iarring instrument, quite out of tune: it is thou that tunest me, and makest what soeuer musique, and harmonic is in